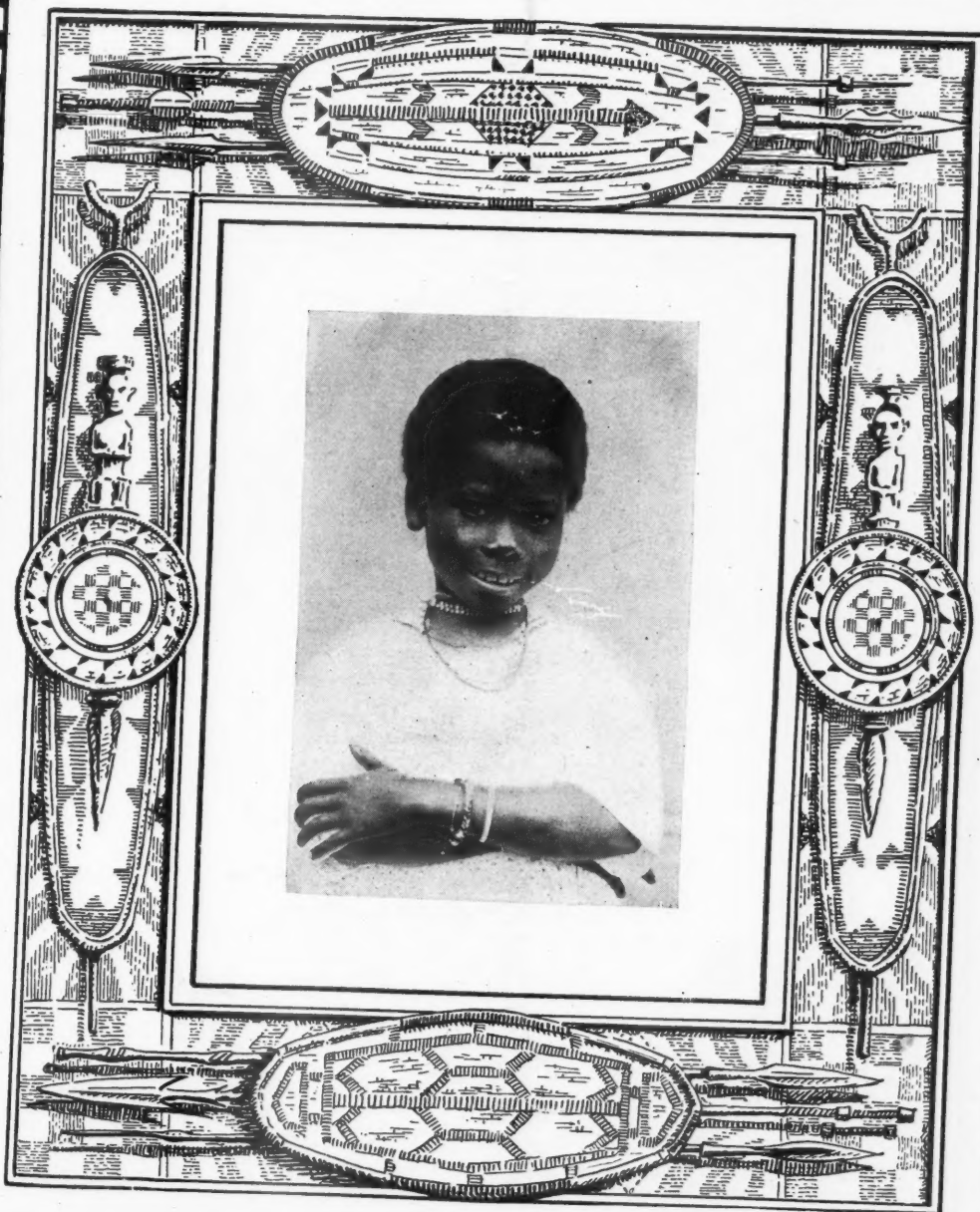


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QUESTION BOX

(Answers found in this issue)

1. What happened to Tha Chain when he was nine years old, and why?
2. What medical missionary gave 8,556 treatments in the first 23 weeks of his service?
3. What was the net membership increase in Northern Baptist churches last year?
4. How many converts has "Peter" brought to Christ?
5. What spot is "holy ground" for the Baptist Mission in Burma?
6. Where was the first Baptist church recently organized with 12 members?
7. What are *manuas*?
8. Who produced a written language for the Kachins?
9. How many boys and girls in Kodiak Baptist Orphanage?
10. Who is principal of the Woman's Bible Training School of Swatow?
11. What does "harvest" mean on the mission field?
12. There are now 12 churches and 48 other places of worship—where?
13. What was the first native church in Porto Rico to reach self-support?
14. Who gave "Brother Hicks" his organ?
15. Who comprise one-sixth of the Hindu population?
16. How many Bibles were distributed by colporters from May 1 to July 31?
17. Out of every dollar contributed by Northern Baptists last year how much went to missions?
18. Who has been the forerunner of government introducing modern medicine in Africa?

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For correct answers to every question in the 11 issues, January to December inclusive, one worthwhile missionary book will be given.

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VOL. 18

NO. 10

MISSIONS

AN INTERNATIONAL BAPTIST MAGAZINE

Published Monthly except August at 18410 Jamaica Ave., Jamaica, N. Y.

HOWARD B. GROSE, D.D., Editor

WILLIAM B. LIPPHARD, Associate Editor

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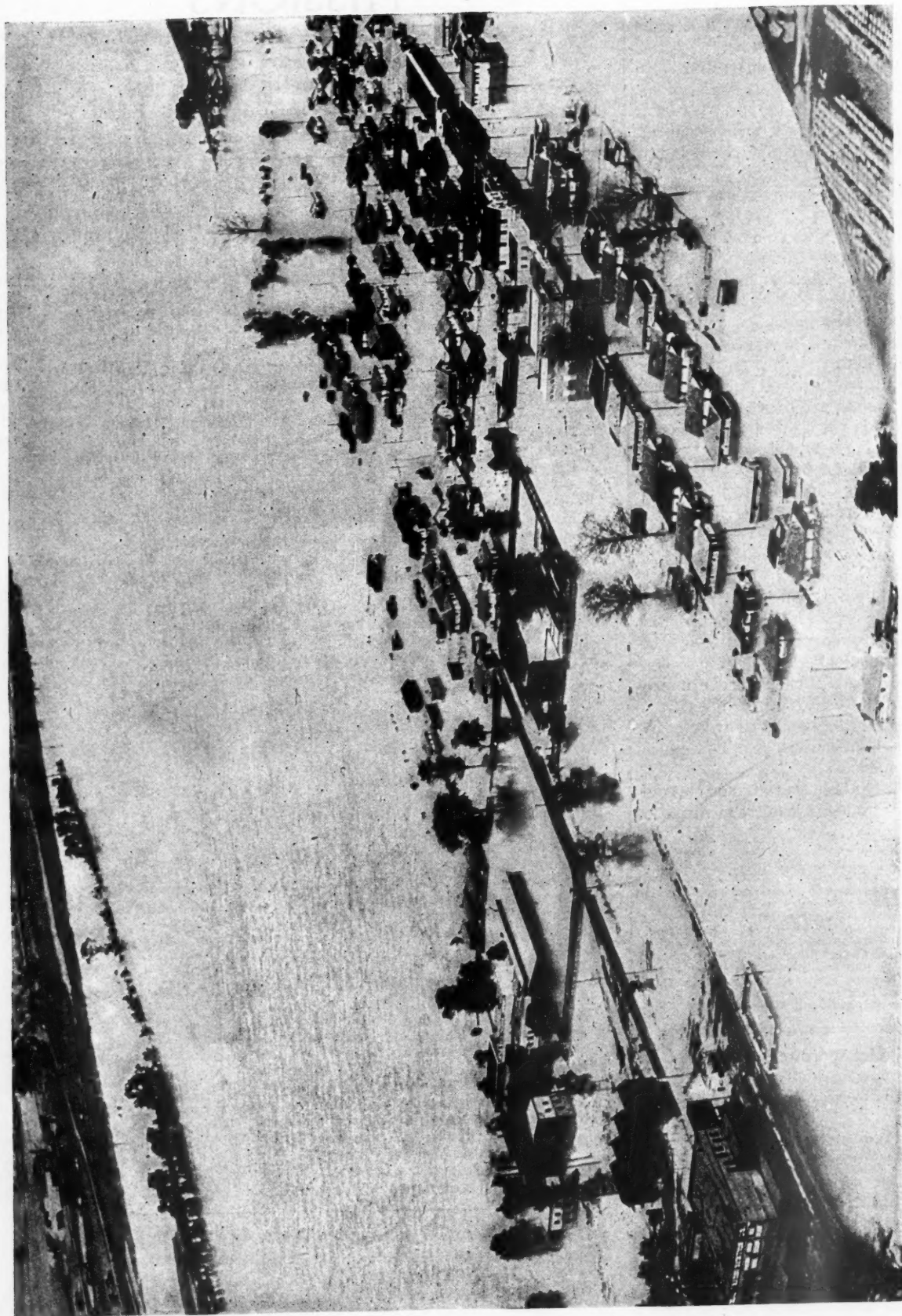
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AN AEROPLANE VIEW OF ONE OF THE FLOOD DEVASTATED AREAS IN THE MISSISSIPPI VALLEY SEE PAGES 594—596

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MISSIONS

VOLUME 18

NOVEMBER, 1927

NUMBER 10

The Feast to Which this Issue Invites You



MISSIONS for November offers to its readers pages replete with the kind of information that interests and stimulates. The variety is enough to hold the attention, and there is something to appeal to all tastes and ages. By story and picture the missionary message goes out to awaken response in the hearts of those who pray in sincerity, "Thy Kingdom come."

The opening article is by Dr. Lerrigo, Home Secretary of the Foreign Mission Society, who is personally familiar with the African field and is one of our most trenchant writers. He writes effectively of "The Development of Man Power in Africa." A swift transition to Central America brings us to the port of LaUnion in Salvador, where under the title, "Another Tanner Whose House is by the Sea," Missionary Chapman tells the story of a remarkable man and how a Baptist church sprang into being. This makes a stirring missionary program reading, or a pulpit illustration sure to tell. Crossing seas again Mr. Howard discloses the dire results of "Famine in Kurnool," India, where the people seem helpless.

One of the articles that shows what Christian missions means to a once wild people is Missionary Chaney's account of the Kachin Jubilee, with its summary of fifty years' achievements—a truly great record in the annals of foreign missions. Then the Editor brings from his vacation researches "An Unknown Chapter of Baptist History," which will be found to contain some surprising developments that influenced an entire section of New England. This history has lessons which the present generation may well study. President Watson, head of one of our Home Mission schools, raises the question, "After the Flood—What Then?" The race issue is involved and both South and North are concerned in the answers.

The Editor's Point of View suggests, as a Thanksgiving note, that you "Count Your Blessings." The Lay-

men's educational movement, testimony to the value of missions from a high official in Burma, and varied comments fill the editorial pages. A review of "The Nationalist Movement in China" and its relation to Christian missions by Mr. Lee, who represents the Nationalist Government in this country on a special mission, is a contribution of positive value from one who understands thoroughly the Chinese situation, is now in an official position, yet maintains his interest in our missionary work in China, with which he was long connected. Another carefully considered article is Dr. Ashworth's observations on the "World's Conference on Faith and Order at Lausanne." We are fortunate to have a report from the inner circle.

In his description of the funeral services of Dr. Kingsley, Mr. Chaney tells how "Rangoon Mourns the Passing of a Wonderful Woman"—one of the finest products of our mission work who made Christianity a life that had widespread influence and benediction. The power of a consecrated, unselfish personality has seldom been better illustrated. Dr. Agar presents some facts that ought to provoke to good works. Missionary Riggs of Porto Rico wields a pointed pen tipped with humor as he answers his own question, "How Fare Our Newest Citizens?" World Horizon tells of the Jerusalem Conference proposed for Easter of 1928, and something about the personality of Mr. Lee. "The Baptist Laymen's Program of Education" is set forth by the Editor. The reader is drawn on through the news items in the World Field, various articles fresh from mission fields, the departments which give Society information, book reviews, Guild and Crusade progress, all with illustrations. The puzzles this month are certainly puzzling, and the advertisement on the last cover page contains announcements concerning the January Caravan that should not be overlooked. The African maiden whose portrait brightens the front cover speaks silently but eloquently for the new life and hope which the Christian missionaries make known and real to the millions of people whom she represents.

The Development of Christian Man Power in Africa

BY P. H. J. LERRIGO

Home Secretary of the American Baptist Foreign Mission Society



MATADI, THE PORT OF BELGIAN CONGO. ALL MISSIONARIES ARRIVE HERE



ATIDE of foreign impulse and initiative is seething and fretting all about the sixteen thousand mile coast line of continental Africa. All the world knows what ought to be done for and with Africa. Men of nearly every nation want to take a hand in doing something to or for Africa and the African. They want to develop Africa's waterways, to build its railways, to exploit its mineral wealth, to teach its young, to wipe out its disease, to shoot its game, to adjust its government and to save its soul. These foreign peoples from every other continent of the world fret and worry and dream and contrive from a thousand directions, hoping to have part in dragging the brooding continent of mystery out into the busy market place of the twentieth century.

And the fact is, after all, that none of them can do it. There is not enough human power in all the world outside of Africa to exploit, teach, rule, develop or redeem this great land. Sooner or later Africa's sons and daughters must do for Africa what the peoples of other lands have done for their respective countries.

Africa's population numbers one hundred and thirty million. This sounds like a great many people, but the number is not great when one considers that the area of the continent comprises more than eleven million square miles. This vast country contains natural resources well-nigh beyond the power of the imagination to grasp. The mineral products alone offer to enrich those who have the vision and determination to exploit them. Foreign avarice and cupidity have discovered these hidden riches, and numerous commercial companies have been formed in haste to share in the promised wealth.

To the commercial imagination of the world Africa has suddenly become a continent of temptation, scintillating with diamonds, gold and other precious minerals. Numerous companies are being formed to take advantage not only of this mineral wealth but of the exuberance of tropical growth which is now recognized as offering possibilities of enrichment quite as great as the more spectacular type of mineral exploitation. Moreover, the forces of the gigantic African river systems spell power to the imagination of western industry, and engineers are dreaming new dreams and fostering new projects for the harnessing of the millions of horse power found in these rushing currents.

But sudden pause is given to the onrush of foreign initiative by the new awakening to the fact that the development and exploitation of this great continent is dependent upon man-power. It has been supposed that the native labor reservoir was inexhaustible. We now know that this is not the case, and governments are concerning themselves seriously with the conservation of resources in human labor. The concern of the Belgian Government in this respect is manifested in an important debate which took place in the Senate January 23, 1923. In the course of the discussion M. Louis Franc, then colonial minister, said, "I am so firmly convinced of the truth of this (i. e. the importance of refraining from making excessive demands upon native labor) that if I found myself faced with the alternative of delaying public works or being forced to demand of the Congo natives labor in excess of their capacity, I should not hesitate to choose the first of these solutions, because man-power is the principal wealth of the Colony."

The multiplication of foreign impacts and influences

has coincided in point of time with a serious shrinkage in population in certain areas. Congo Belge has seen a diminution in the number of its people from thirty million in Stanley's time to much less than half that figure at present. Its population today is variously estimated from six to twelve million. The thinking African does not hesitate to connect his dwindling numerical strength with increasing white contacts. Four great continental scourges are mentioned in the health section of the report of the Africa Conference held in September, 1926, at Le Zoute, Belgium: Tuberculosis, Syphilis, Trypanosomiasis and Helminthiasis. The first, which was brought by the white man, is taking a great toll of Negro life in South Africa and other parts of the continent; the second, which is said to have been introduced by the Arabs, not only increases mortality, but gives rise to sterility. Even the third, African sleeping sickness, which belongs, of course, to Africa proper, has been given a broader distribution by the currents of travel set in motion by the white man. The people of Uganda do not hesitate to attribute its advent to the white man as he came up from the tsetse infested coast.

Sir Harry H. Johnston ("Race Problems in the New Africa," *Foreign Affairs*, June, 1924) argues that only the hot-lands between the Zambezi on the south and the Northern Sahara on the north will remain essentially Negro in population, but the present stage of African development hardly gives sufficient support to such a theory. Over against the 130,000,000 blacks there are but 3,000,000 white residents in Africa today. The future will inevitably bring a struggle between white and black for supremacy throughout the continent. Mr. Edwin W. Smith in *The Golden Stool* quotes Lord Bryce's statement, "whoever examines the records of the past will find that the continued juxtaposition of two races has always been followed either by the disappearance of the weaker or by the intermixture of the two."

The whites have assumed their own superiority as not being open to argument in times past. Such an assumption has been based, however, largely upon ignorance of the latent powers which the African promises. With the new contacts coming about as the civilized world makes its inroads upon Africa's isolation we are learning to understand the Negro better and to realize that he has remarkable capacities for receiving and using the white man's learning and skill. With his thousands of years of physical adaptation to the peculiar conditions of his own land it is an open question whether, in the course of a few generations of increasing contact with civilized lands, he may not learn all we have to teach him, adapt it to his own uses and assume the control of his own affairs throughout the continent, bidding his temporary white associates in the task a respectful farewell as they retire before his superior numbers and growing ability.

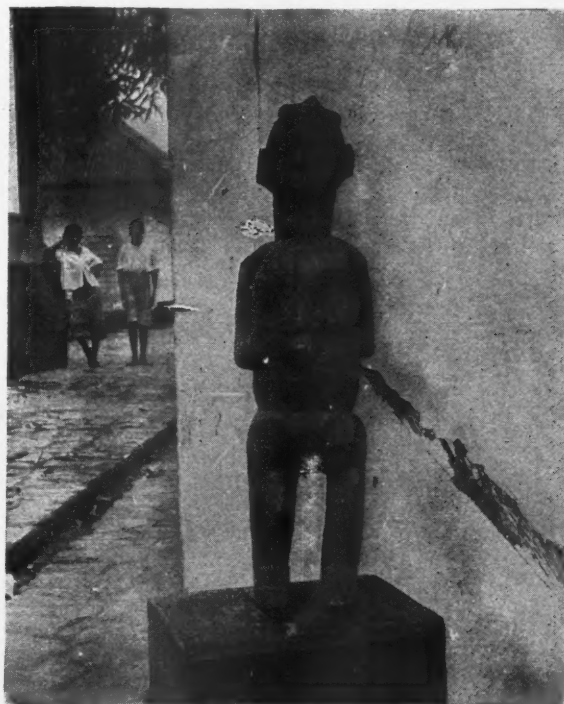
But such a day is far in the future, if indeed it can ever be looked for. Let it be accepted, however, as a primary principle of missionary endeavor that the Christian missionary enterprise is not concerned in helping to make a white man's country of any part of Africa, but rather in bringing to the black the redeeming power of Christ which will serve to free him from the deadening inhibitions of the past and liberate the pent-up powers both mental and spiritual which have been held in subjection.

The Christian missionary has consistently fought the physical and moral scourges which threaten the progress

and even the continued existence of the African. He has been the forerunner of government in introducing the principles of modern medicine, and now that the day has arrived when several leading governments have begun to institute something in the nature of medical service (often upon the urging and insistence of missionary leadership) he is happy to cooperate with the civil power in efforts to control disease. Our own missionary physicians, Drs. W. H. Leslie, H. Ostrom, Catherine L. Mabie, J. C. King, H. M. Freas and A. C. E. Osterholm, are leading in their respective areas in the battle against sleeping sickness.

But it will take more than a campaign of health teaching to put a stop to the decrease in Africa's population. It is quite as much a moral as a physical problem and the key to it lies in the hands of the evangelist. A striking illustration of the relation between the inroads of the white race and the problem of a shrinking population is given by Rev. S. W. Kimber in the April, 1925, number of *The Congo Mission News*. "Bonkumo is one of the steersmen on the *Livingstone*. One evening during the trip from Lolanga to Ikau we sat talking together on the front of the steamer. I asked him why it was that the native women were bearing so few children now compared with twenty or thirty years ago. Immediately came the reply: "It is since the coming of the white men. Before then, we had laws as you have, and our old men were our judges. A woman was the wife of one man, and if she was unfaithful to him she was punished severely. An unfaithful wife was the exception then; but now the reverse is true. Our laws are gone; our old men are no longer the judges, and promiscuity results in interminable palavers and in a greatly reduced birth-rate."

There is no answer to this phase of the problem of Africa's future except in the gospel of Christ, and many prominent government officials are confessing their own powerlessness and the primacy of the missionary task.



A WAYSIDE FETISH IN BELGIAN CONGO

At the last general conference of Protestant Missions, held at Kinshasa in 1925, Governor Engels made the following public statement in addressing the missionaries: "Your assistance in the medical domain has already saved thousands of lives. The government is not ignorant that the principal end which the missionaries seek is evangelization and that nothing could authorize them to neglect this noble end for other works. And it considers that it would fail itself in an essential duty if it sought to deflect the missions from this end."

A similar testimony along the same line may well be quoted from M. Louis Franc: "For moral education it is upon evangelization that one must count above all. One will accomplish nothing permanent without it. Only another religious sentiment higher, but at the same time deeper, seems capable of replacing the traditional influences and drawing the moral life of the native to a higher plane."

The principal of personal evangelization runs all through our work. The individual must become a new man in Christ Jesus, and while bringing him the message of the gospel we are trying by many methods to give him the opportunity to become the man he may be in every part of his life. Preeminently John's message applies to the work in Africa: "But if someone who is rich sees his brother in need and closes his heart against him, how can he have any love for God in his heart?" Hence we are trying through industrial training, through broadening



REV. AND MRS. S. E. MOON WITH A GROUP AT THE KIMPESI EVANGELICAL INSTITUTION—A SCHOOL THAT HELPS IN THE DEVELOPMENT OF CHRISTIAN MAN-POWER

of life's horizon as well as by direct preaching and teaching, to help the African prepare himself for the incoming tide of foreign influences. The Africa of the future must be made by the four-square African who has found in Jesus the secret of a full, fruitful and abundant life.



Another Tanner Whose House Is by the Sea

BY REV. P. T. CHAPMAN, GENERAL MISSIONARY IN EL SALVADOR



If you will look up the map of Central America, on the Pacific Coast, you will see an important gulf, the Gulf of Fonseca, much frequented just now by U. S. naval units. It is the gulf upon which three of the five Central American republics converge, an important commercial and strategic center.

Ports of entry to Honduras, Nicaragua, and the increasingly important port of La Union, the Salvadorian



A VISIT TO THE MARKET, LA UNION, EL SALVADOR

terminal of the trans-isthmian railway, shortly to be linked with Guatemala and the Atlantic coast, lie on its shores.

Even more important, because it concerns the Kingdom of God, the house of Don Pedro Villalta, a tanner, lies on the shore of this tropical inlet from the Pacific Ocean. Recently Baptist missionaries baptized the first believers in its waters, and the first Baptist church was organized in the port of La Union. So important is this port becoming, owing to the rapid development and the remarkably strategic position of the Republic of El Salvador, the most stable of the Central American republics, that often a dozen or more ships are lying awaiting their turn at the pier.

It was here that some four years ago, around a Bible owned by Don Pedro Villalta, a Baptist church sprang spontaneously into existence. Even before the church was organized the importance of the port was recognized, and the group of Christians, aided by the American Baptist Home Mission Society, secured a lot in one of the best positions in the town. This site is increasing in value, even as it stands empty, awaiting the future edifice that will be the center of Baptist activity.

Don Pedro secured his Bible from our missionary stationed in San Miguel. It was a large family Bible. At the same time the missionary made a note of his name and address, and started to send him through the post,

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REV. EMETERIO BONILLA, PASTOR IN SAN MIGUEL, AND HIS WIFE; REV. RAFAEL O. FENIEL, PASTOR IN CIUDAD BARRIOS, EL SALVADOR, AND HIS WIFE

train brought him after dark to the town where the Spirit of God was so evidently working. On descending from the train he was surrounded by an eager group of Christian friends, including one of English descent, born in El Salvador. Several days of joyous work followed. A large house in the town was hired, for which the missionary was not allowed to pay. Eager and abundant hospitality was offered. The night in Don Pedro's house was a memorable one. Rats abounded, and while it was not the missionary's first experience with rats, it was the first time that they had been so numerous. They knocked the parrot off her perch, and the missionary, desirous of helping polly, and to save her life, switched on his electric torch, though he dare not leave the frail shelter of his mosquito net. Morning dawned and the rats disappeared, and the work for Christ continued. Don Pedro added to the stock of leather for sale in his little shop, Bibles, Testaments, and other literature.

Then came up the problem so often met with in Latin America. Pedro was living with a woman who was not his wife, and had an already large family. Many years before, his wife, by whom he also had a family, had left him for another man. Before more progress could be made Pedro must "arrange" his life. This is the way it is generally expressed here. Then followed more than two years of tedious litigation, with lawyers whose only desire was to secure more and more in the way of fees, and to do as little as possible for their clients. We often marveled at Pedro's patience and persistence. At last the day came when he was declared legally free, and was able to unite himself properly with the amiable and truly Christian Dona Hilaria. It is an interesting and frequent sight to see couples married in the presence of their large



MISSIONARY P. T. CHAPMAN DRINKING FROM A COCOANUT

the little twelve-page paper *El Heraldo*, the organ and evangelizing agent of the Baptist Mission in El Salvador. *El Heraldo* then carried on its last page a simple Bible study, called "The Bible Searcher," composed of twelve questions. The object of this study was to encourage Bible reading, as to answer the questions twelve chapters had to be read.

After a year or so, our missionary received a letter from Don Pedro, with an attempt at an answer to two of the questions, and many questions as to how he was to proceed. A kindly answer and some instruction encouraged the student, and gradually more of the questions were answered until the whole twelve came along, properly arranged and very correct. Then Dona Hilaria, his wife, became a faithful student. Soon requests for hymnbooks and Bibles came. Then other evangelical literature was required, until Don Pedro became quite a salesman, and packets of books were constantly proceeding to La Union.

When, without any missionary intervention, the Baptist Union of La Union came into being, our missionary began to think that it was about time to visit La Union, and see what was doing there. A twelve hour ride in the

and admiring family. His eldest son by his first wife, Ramon Aristides, a bright, intelligent fellow, who now does much of the preaching, should be in a Baptist seminary preparing himself for the regular ministry.

The rest of the congregation patiently awaited the time when Don Pedro would be free to take his recognized place of precedence, and finally on November 21, 1926, came the great day of the fiesta and rejoicing. Under the cocoanut palms and mango trees of Don Pedro's *finca*, with the bluest of skies and brilliant white clouds, a multitude of people had gathered, some of them important people of the town. The service opened in that most perfect cathedral, with the preaching of the gospel from the text, "Ye must be born again." As the breeze from the Pacific blew "where it listeth," causing the refreshing rustle of the leaves of the palms and trees, it is hoped that some hearts received the message, so absolutely new and strange, a spiritual conception utterly unknown in these lands of a Christianized paganism. Then three couples, including Don Pedro and Dona Hilaria, were married, and as the tide happened to be out, a succulent meal was served to all who desired to partake. We can only wonder how much it cost Don Pedro to feed all those people. He seemed delighted to do it, and Dona Hilaria presided and dispensed hospitality as to the manor born.

When the tide was announced to be full, all gathered at the edge of the sea, and the impressive baptismal service, which has so often proved of greater eloquence than many sermons, was conducted. An unusual wind was blowing, and the sea was rather rough. Nine persons were baptized, Don Pedro being the last of all, and as the missionary took him in his embrace to baptize him in the Name that is above every name, he felt that the surroundings were perfectly appropriate, and that there was indeed rejoicing in the presence of the Heavenly Father.

The next day was Sunday, and the congregation gathered to witness the organization of the First Baptist Church. This was accomplished with due solemnity,



BAPTIZING IN THE SEA, LA UNION, EL SALVADOR

being formed of twelve members, the Home Mission Society having made it possible for them to have a pastor, Don Vicente Ramirez. Other candidates for baptism and membership looked on with longing eyes, but they could not be received, as they have yet to "arrange" their lives, and some are even more difficult cases.

This infant church, as previously stated, has the site for its future edifice, and is actively collecting funds for the building. The Home Mission Society recently made it a gift of \$500, and it is hoped that soon sufficient will be subscribed to make the work possible. This is not an unusual story of the growth of a church in El Salvador.



THREE WEDDINGS AND NINE BAPTISMS IN LA UNION, EL SALVADOR, FOLLOWED BY ORGANIZATION OF FIRST BAPTIST CHURCH WITH TWELVE MEMBERS, NOVEMBER 26, 1926

The Fruits of Famines in Kurnool

BY RANDOLPH L. HOWARD, D. D.



THE fruits of famines have been rich in South India, but the harvest has not been "rice Christians," as some folk think. There are undoubtedly people in India who profess to be Christians for financial gain, but the great majority do not deserve that name. The *Kurnool Jubilee*, an illustrated booklet written by Missionaries W. A. Stanton and B. J. Rockwood, to commemorate fifty years of Baptist mission work at Kurnool, tells a tale of Telugu famines and their fruits in great ingatherings of Christians. Yet it is not a story of seeking gain, rather one of gratitude winning men and women to the missionaries and their Master.

In 1875 John E. Clough, D. H. Drake and their "twelve apostles" made a tour over the Nullamala Hills from Ongole into the Kurnool District. The road, which still has many spots of wild beauty, was then infested with jungle beasts and bloodthirsty highwaymen. During the next year, 1876, work was opened in the Kurnool District, and that same year "the great famine" began. It was July, 1878, before a monsoon with its life-giving rain came. Not until the spring of 1879, however, did the first "great ingathering" begin in this field. This same thing occurred almost twenty years later in 1897, which experienced another great famine. Again, as in 1876, everything possible was done by the missionaries to help the people. Of this time Dr. Stanton writes: "We gave ourselves to relieving in every way within our power the distress of the suffering people, distributing the Famine Relief given by Government, giving grain-doles to the aged and the destitute, opening kitchens for mothers unable to work and for orphan children and, when the rains came, distributing seed-grain to the poor farmers that they might sow their fields. All this brought us into intimate touch with the people."

Then note this additional sentence: "After the shadow of famine had lifted and the fields were green once more with the springing crops, there was a great turning of the hearts of the people to the Lord. Twelve new villages came over to Christianity and ere the end of the year 137 persons were received by baptism." It was after the specter of famine had departed that gratitude opened the hearts of the people to the gospel message of their benefactors.

On the Mission Field a harvest means merely the beginning of work. The next great task was teaching and training the Christians, most of whom came from the lowly outcaste groups. Training them to the point where churches could be organized was the first objective. And the birth of a new church is again and again an outstanding event in the history of this field, until now there are 12 churches and 48 other places of worship.

Then, too, there was the matter of self-support. A movement was stimulated among the Christians to give a tenth of their substance to the Lord. "Baskets and bags of grain were brought to the House of God and offered with prayer and praise to Him Who had given the harvest." Land grants were secured from Government. The land was distributed among the poor people, always under the condition that they give a tenth of the produce of the land to the Lord. This "tenth movement" grew steadily until in 1904 all the churches attained self-support, the stronger creating a self-support fund from which to aid the weaker churches. Dr. Stanton reported that "No mission money had been used for the support of workers on the field and no mission salaries paid. The gifts of the people have more than quadrupled in five years. We rejoice in this movement. It is of God."

Another task was training the people for responsibility in extending the Kingdom. In 1909 the Gospel Extension Society was launched. All the general mission work on the field was gradually turned over to this Society with the missionary to advise, counsel and help. These efforts culminated in the "great ingathering" of 1912. In that year many new villages came over to Christianity. What was in some ways an even more remarkable feature of this ingathering was that in many of the old villages the Christian half won the "gospel-hardened" other half of the village to Christ.

From the very first it was realized that the village school must be in some respects the very foundation of the work. "The little thatched hut out there in the Palem does not look very grand, but its walls are white and clean and it is neat and tidy. It is school and chapel both—school by day and meeting house by night. It is the nursery of the new life." Scattered through this field there are now 122 primary schools.

The name of J. Ackerman Coles is inseparably interwoven with the development of the Kurnool field. The Coles Centennial Church, the Coles Settlements, the Coles Memorial High School with Coles Students' Home, the Coles Vocational Middle School, and the Emilie Coles Memorial Girls' School are monuments to his generous interest. Dr. Coles contributed liberally for the erection of these buildings. He also left an endowment for their upkeep. The gratitude of the people was manifest at the Kurnool Mission Jubilee last March when the Telugu themselves appointed a committee to solicit funds for a statue to Dr. Coles.

Such is a brief review of fifty years on the Kurnool field. There one finds a Baptist community of 12,000, "a body of Christians, self-respecting, self-supporting and self-governing to a large degree." Men and women won for the Master not by thought of earthly gain but by the love of Christ showing through His servants' lives.



The Kachin Jubilee

*A GRAPHIC ACCOUNT OF THE FIFTIETH ANNIVERSARY CELEBRATION
OF BAPTIST MISSIONS AMONG THE KACHINS OF BURMA*

BY REV. C. E. CHANEY OF MAUBIN, BURMA

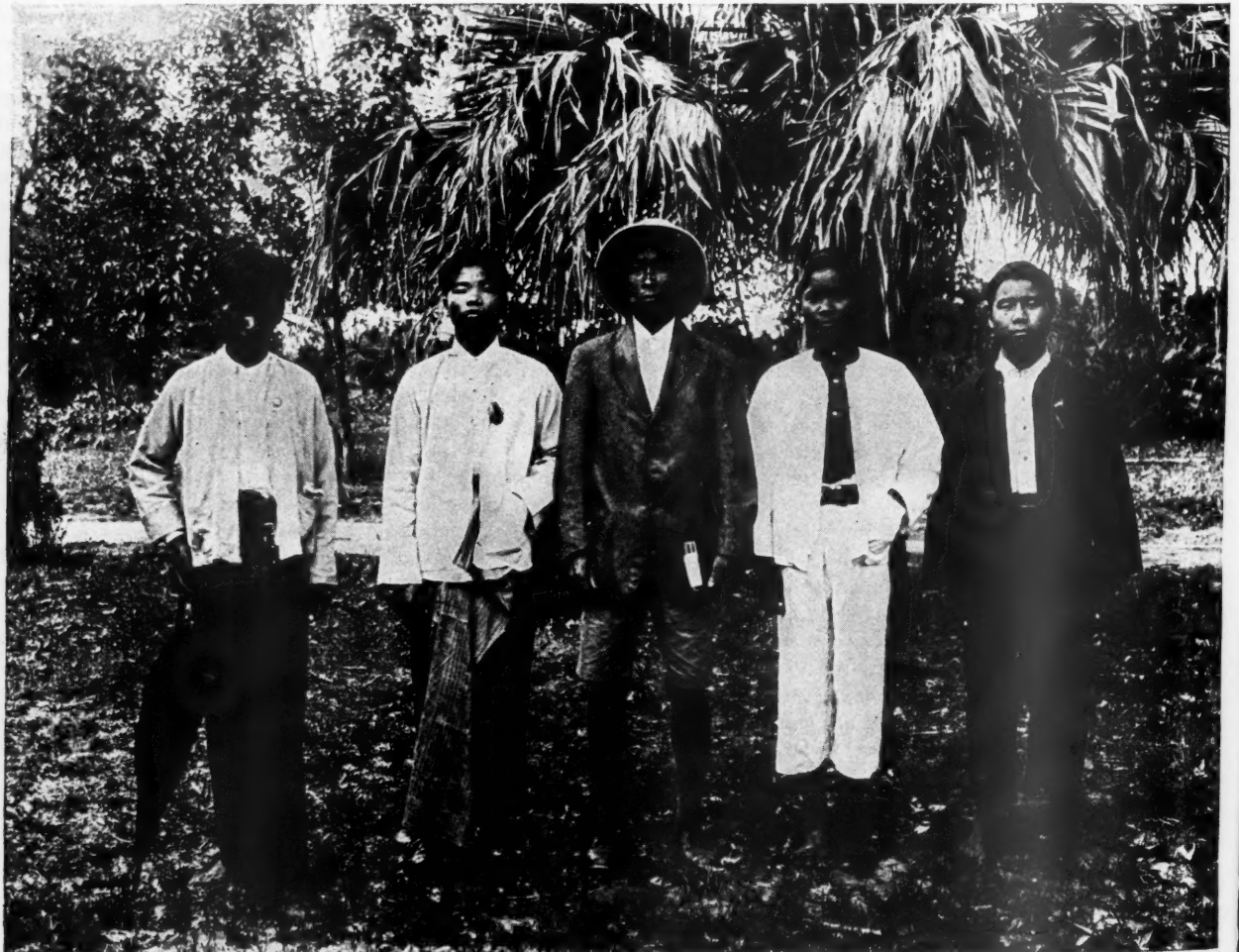


FOR two or three days beforehand they came in twos and threes and groups, an ever-increasing stream, Kachins in all their regalia. It proved to be the largest gathering of Kachins ever assembled anywhere, so far as is known, which assembled in Bhamo to celebrate the Jubilee Year of Christianity among them. There were nearly 7,000 present according to the number of official badges given out one by one to individuals, but the enthusiastic statisticians reported thus, "7,000 men and 34,000 women present." They came from Putao, 250 miles north, and from Sashio, 150 miles south, and from over the China border in the east, as well as from 200 miles in the west.

The work centers about three stations—Myitkyina (Mich-ena), where Rev. and Mrs. Geis are in charge; Bhamo, where Rev. N. E. Woodbury and his sister Miss

Woodbury are in charge; and Namkham, where Dr. and Mrs. Hanson are in charge. Once in three years the Associations of these three stations meet in convention. This great gathering of Hill peoples, composed of Jinghpaws (the five groups of Kachins), Lisus, Marus, Atsis, Sashis, and others, are subject to the same desire of all other people to appear on gala days in their best clothes, and the variety in the sea of costumes was most interesting.

The men in general would dress in long black shan trousers, a Chinese jacket of light material, and a large white or red turban composed of a long piece of cloth bound about the head somewhat similar to a Sikh's turban. Over the shoulder is slung the Kachin traveling outfit, a beautiful woven bag ornamented with silver bangles and long red fringe. There was also the ever present Kachin dah in its scabbard at the side. The men are of a short muscular type who can swing their



A GROUP OF KACHIN YOUTHS—A QUINTET OF PROMISING FUTURE CHRISTIAN LEADERS

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BY WAY OF CONTRAST TO THE PRECEDING PICTURE—A QUARTET OF WILD KACHIN MEN

load over the shoulder and start off for a day's march up and down over the hills with a strong springy stride that seems a stranger to fatigue.

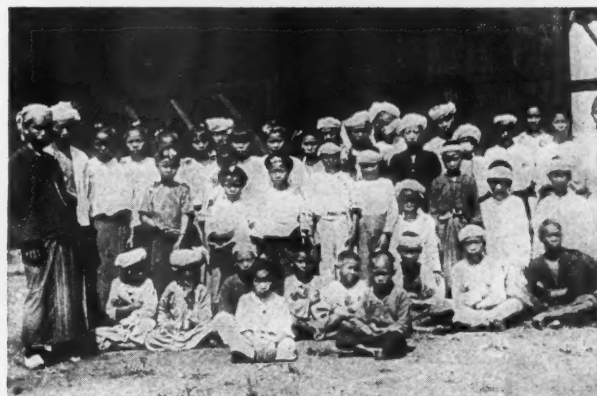
The women, like the women of every people, are more elaborately arrayed in order to catch the eye and become the center of attraction. Their brightly woven leggings below the knee take the place of silken hose. Their short skirts of heavy woven material highly decorated in the weaving are straight pieces of cloth wrapped about the loins, overlapping at the side, and with one loose corner hanging down to flap about the leggings. Just below the knee are the Kachin garters composed of a number of closely-fitting bamboo rings, whose only purpose is evidently ornamentation. About the waist are a hundred or more loosely hung bamboo rings, gathered up in the back, and spread out in the front, a piece of rather awkward ornamentation. The dark velvet jackets, however, are the show garments. Some of them are so thickly decorated with silver buttons of various sizes from a half inch to four inches in diameter, as to appear like a coat of mail. Around the neck hanging down low upon the breast are from two to eight large silver rings of various form and decoration. Crowning this attire is the headgear. The ears may carry a silver or amber plug of six inches in length about as big around as a man's middle finger, and decorated with silver bangles. About the heads of the married women is worn a long dark cloth, sometimes with a bright border at the outer end when wrapped about the head in form like a brimless top hat. The unmarried women, almost entirely young girls, go bareheaded. Women, too, carried the ever-present Kachin bag. Like every other people, the natural beauty of some was in much larger proportion than in others. Under the hard conditions of life in the hills the beauty of youth very rapidly fades into the scarred and wrinkled faces of middle life. But apart from beauty of features, there was enough of the artificial decoration to attract the eye and hold it.

With 3,000 red and white turbans dotting the sea of masculine features on one side of the *mandat*, and on the other side of the *mandat* 2,000 women merged into one mass of dark jackets lighted up with the white silver decorations, it was a sight never to be forgotten. The *mandat*, 192 feet long and 96 feet wide, could accommodate only 5,000 of the 7,000 assembled. The work of entertaining this great host occupied a large number. There were also always many who preferred to visit with friends or sleep in their shelters rather than to sit through long assemblies. Thus there were probably never more than 5,000 gathered in the *mandat* at any one time.

I was interested to know how this great multitude was fed. It was easy to understand where they were housed, for the whole compound was literally covered with sleeping shelters. I was also informed that the local committee of Kachins had planned and carried out their own arrangements without any missionary aid. The past centuries in organizing *manaus* (spirit feast) had given them the necessary experience, but never on so large a scale as this.

The cook house next to the great dining *mandat* was a revelation. It was situated beside a large pond where a plentiful supply of good water was available. On three sides of the kitchen were ten large boxes, each holding ten baskets of rice. Beneath each box were three fireplaces with a large regulation rice kettle for boiling water. Upside down in each kettle was a large wooden tub connected with the box above by a bamboo steam pipe. Thus in ten boxes rice was cooked by an improvised steam cooking system, which could provide for over 6,000 people at one time. In two other *mandats*, each containing ten great kettles on one side and preparation platforms on the other side loaded with vegetables, the curry was being prepared. In another *mandat* were heaped up many quarters of beef in the process of preparation for the pot. This supply was to be kept replenished from a herd of 30 cattle in a neighboring village, where the meat was quartered and then carted into the town.

In this way the provisioning of the multitude was well cared for. The large dining *mandat* could seat half of the multitude at one time. Throughout all these temporary buildings electric lights were temporarily installed. The arrangements committee had foreseen and provided for every emergency. There was a hospital *mandat* and dispensary with Dr. Hla Woung, a Burman itinerant physician to the Kachins, in charge. Due to



A STATION SCHOOL AMONG THE KACHINS

the splendid arrangements there was very little sickness to care for, only two serious cases being reported.

The whole arrangement for entertainment was carried through with precision and efficiency. The only evidence of any machinery of organization were the many helpers with various badges on the arm indicating the part of the task for which they were responsible. However, there was one event which if foreseen was not prepared for—rain. Saturday evening rain began to fall and wet things pretty badly. Again about two a.m. it began to pour and then settled into a drizzle which lasted until nine a.m. The Kachins began to crowd under our bungalows, came onto the verandas, and were taken into the houses. But all this was taken with laughter and joking on the part of the Kachins. It is a good omen to have a shower on a wedding or feast day. The next day the sun came out bright and clear.

A brief review of the past history of the work is necessary as a background to understand the significance of this gathering. It was in 1873 that the missionary, Dr. Francis Mason, after over forty years of labor for the Karens, first visited Bhamo, came in contact with the Kachins and wrote to the Mission Board concerning them. But it was not till 1873, 1875, and 1876, after Dr. Mason, missionary to the Sgaw Karens, Dr. Rose, missionary to the Burmans, and Dr. Cushing, missionary to the Shans, made their separate trips to Bhamo, that interest really crystallized into action. Dr. Cushing took some Karen Christian teachers from the Bassein field who began work among the



DAMAU NAW AND MA LU. THE FORMER WAS ON THE JUBILEE PROGRAM

Kachins. In 1878 Mr. and Mrs. Lyon arrived in Bhamo to develop this work, but Mr. Lyon died a few months after arrival. Then Dr. and Mrs. W. H. Roberts arrived in Bhamo in 1879, and until recent years Dr. Roberts was the recognized leading spirit in the work among the Kachins. He passed through many dangerous and memorable experiences in connection with Chinese raids on the border, the rule of the last Burman kings, and

the last war in which Upper Burma was taken over by the British Government. And today Dr. Roberts is looked upon by the Kachins throughout the hills as well as by his fellow-workers as the outstanding pioneer missionary to the Kachins.

From the beginning until the present there have been twenty-eight missionaries engaged in this Kachin work, but I shall only mention two other missionaries of long



A TYPICAL CHRISTIAN KACHIN MARRIED COUPLE

service and large accomplishment. Dr. Hanson, Lt.D., and Mrs. Hanson came out to be associated with Dr. Roberts in 1890. Dr. Hanson was especially prepared to strengthen the school work already begun, and to produce a written language, and also to translate the Bible into the Kachin language. This literary work in itself has been a herculean task. The Roman alphabet was chosen as the medium for the written language, and today, schoolbooks, hymnbooks, Scripture portions, tracts are in print. All this work Dr. and Mrs. Hanson have carried on in addition to the many duties of a Station missionary. The outstanding single recent item of accomplishment noted at the Jubilee was the complete translation of the Bible after thirty-five years of service in Burma.

Rev. and Mrs. Geis arrived in 1892 and in 1893 went to Myitkyina to open up the Kachin work there. Mr. Geis is a man of a very practical pioneering type, such as Dr. Roberts was. The industrial mission and school at Myitkyina has been built up under the genius of his leadership. Several of the buildings have been erected by the school boys. Sewing, weaving, smithy, carpentry, and gardening are now part of the regular school work.

The Jubilee program was a very full one, business and pleasure being well intermixed. The Bassein Sgaw Karen Band and Choir were here by special invitation and added much to the pleasure of the occasion. All the Kachin work from its inception has been greatly indebted to the leadership it has secured from the Bassein

Karens. The following is merely a comment on some of the most important things in the program.

The Convention opened Friday evening with Dr. Hanson in the chair, and Saya Damau Naw vice-chairman. After the preliminary business of organization, words of greeting were extended to the various groups present, in their own languages. Of the sixteen visiting missionaries not in Kachin work, eleven were present on the first night and responded briefly to the words of welcome. At the opening Saturday morning the three Kachin Associations of the Convention met in separate business sessions. At 10 o'clock, the Convention reassembled to hear letters from the Associations, and a brief historical review of work among the Kachins by Dr. Hanson. Later he also gave a report on the completion of the translation of the Bible, giving due acknowledgment to his Kachin helpers. The great audience rose in mass to express itself in cheering and whistled applause. In the afternoon session Saras Naw Tawng, Kumbu Shawng, and Zau Nawng addressed the assembly on how the leaders can best help and carry on the work so well begun. In the evening Sara Zaw Taung and Sara Zaw Tu, the latter a chief, spoke to the nat worshipping Kachins present. There were present quite a number of chiefs of large influence. I met one big husky fellow with a scarred face, who has now for some time been an enthusiastic an evangelist as he was once a robber.

Sunday was the big day of the meetings. The early morning service was for prayer and testimony. The 10 o'clock service was given over to greetings and addresses from various persons in places of large responsibility. First, the greeting from his Excellency The Governor was read by the Commissioner, Mr. Thornton, who was present with Mrs. Thornton. Then Mr. Thornton read an address in English, written for the occasion, which voiced a deep insight and sympathy with the Kachins in their work, and an appreciation of the work of the Mission. The Deputy Commissioner, Mr. Clark, then read an address in Kachin, which was much appreciated. Major Blandry made a few remarks in English which were put into Kachin, pointing out certain lines of progress which he strongly advised to be followed. Rev. C. A. Nichols, D.D., of Bassein, voiced in well chosen words the deep appreciation of the Mission for the high type of culture, justice and impartiality brought to the country by the British Government, so well exemplified by the type of men who represent the British Government in high office. Then he addressed the gathering on the subject of "Liberty," represented by the word "jubilee," and its application to the Kachins, both politically and spiritually, especially the soul liberty which comes with the gospel of Jesus Christ. Rev. C. E.

Chaney, Field Secretary of the Baptist Mission in Burma, in the name of the Baptists of America and of Burma, heartily seconded the words of appreciation of the British Government in Burma, spoken by Dr. Nichols. Then in a few remarks he called attention to the Jubilee as a great landmark in the progress of the Kachins, toward which they have been striving and which will stand out even more clearly in their history as time passes. "Having captured and consolidated our objectives thus far, let all gird themselves and respond to the challenge of future progress." The last speaker was a Kachin teacher, Damau Naw, who spoke briefly in Kachin.

Following this session, tea was served by the Kachins to the officials, missionaries and European guests, and a few invited leaders from among their own people. Music was furnished by the Military Band and the Bassein Karen Band. All enjoyed the hour of social fellowship.

Monday was given to a series of business sessions. One notable gathering was that of the Woman's Society, at which there were nearly 1,000 present. This work of women for women and children is of great importance. Already it is making its power felt in a way that augurs well for the future. There is one item of business which ought not to be overlooked. The Kachins have already collected over 11,000 rupees toward the "Roberts Memorial," which will probably be invested in a school building, to meet the growing needs for education.

The evening was given over to a concert in which many took part. No greater illustration of the progress and constructive work of the Mission could be desired than was presented in the concert. The contrast between the little group from the mountain village recently won for Christ, which came forward to sing with more vigor than harmony a recently learned hymn, and the young men and women from Bassein who rendered difficult music, vocal and instrumental, in perfect harmony and time, and whose appearance in dress and manner spoke of culture and learning, was striking.

By Tuesday morning half of the great assembly had packed up like Arabs and moved on. The other half were in the confusion of hurry and bustle to follow suit. Before night there would be only a handful left to help dismantle the temporary mandats and clean up the camp. Thus has passed the Jubilee celebration. But its memories are carried away by 7,000 hearts, that were stirred by the display, the social contact, the Christian message, and the hopes and plans of the Kachins looking toward future progress. These 7,000 scattered over the hills will be repeating to others in a thousand homes and over a thousand camp fires, bits of the significance and meaning of the Jubilee Meetings held in Bhamo in 1927.



An Unknown Chapter of Baptist History

BY HOWARD B. GROSE



SHIFTING my vacation habitat to the Maine coast at Sargentville on Penobscot Bay, investigation of rural church conditions discovered an unexpected and unique chapter of Maine Baptist history. Here are two significant facts: In 1793 a Congregational church was organized in Sedgwick, Hancock County. In 1805 this became a Baptist church at a stroke. What had happened? To fill that in makes the first part of the chapter, which reminds one of Judson.

I

HOW SEDGWICK, MAINE, CAME TO HAVE A BAPTIST CHURCH READY MADE

Community tradition has various versions, but the story is doubtless correctly told by Rev. Joshua Millet in his *History of the Baptists in Maine*, printed in Portland in 1845. The historian tells us, in the preface, that he "saw the desirableness of arresting from oblivion many facts important to the history of Baptists in Maine, before the fathers and all the original members fell asleep." It is certainly good that he "arrested from oblivion" the story which is now to be narrated.

Rev. Daniel Merrill, a young Congregational preacher, an honor graduate of Dartmouth College, was the town's minister in Sedgwick, Maine.* In 1793 he led in organizing a Congregational church of twenty-two members, and was ordained as pastor. He was able and popular, and under his indefatigable exertions the church prospered; and being blessed of God with several special and widespread revivals, its numerical strength at the beginning of 1805 was greater than that of any other "community of disciples" in the state. It had 189 members. Now came the sudden transition.

For some time question had arisen concerning infant sprinkling and the scriptural form of baptism. Elder Merrill sought to answer the inquirers and prevent a division. He tells us in his autobiography that he never saw but one Baptist minister up to entering upon his literary course, nor heard any commend the peculiar Baptist tenets, but had frequently heard them spoken against with visible displeasure, so that "he early conceived an unfavorable opinion of their persons, sentiments and practices." Now he tried to stop the spread of the Baptist "contagion." He conversed, preached and wrote in opposition; but failing to convince the members who were "unset-

tled" by reading the New Testament, he at last resolved to write a book, "to convince the Baptists of their errors, and to relieve his church from a perplexing uneasiness." This was where he lost his case. He found the "power of scriptural evidence and argument against him," and being as honest as he was conscientious, after two years of "careful and critical review of the oracles of God, he was driven, though with severe pain," to the Baptist position. His refusal to sprinkle children brought on a crisis, and much distress followed, but after prolonged mental conflict and prayer his duty was clear, and he confessed himself a Baptist. He was bitterly assailed, and the opposition undertook to deprive him of his salary as the town's minister and eject him from the pulpit of the town's meeting house; but when the matter was put to a popular vote he was elected by a large majority, and received as the town's minister on the Baptist platform.

The next step was to convoke a council of delegates from Baptist churches, at which a Baptist church was constituted. Eighty-five members of the former Congregational church were baptized with Elder Merrill, who was then ordained as pastor. Within three months sixty more "disciples" followed their pastor in baptism, and others later until the denominational transfer was practically complete—a unique event.

As the first Baptist church in the region the Sedgwick Church became a center of influence. Through the commanding character and ability of the pastor it spread the Baptist principles broadcast. Wonderful revivals added largely to its numbers, and it became the mother of new churches—Blue Hill, Deer Isle, Brooksville, Penobscot, North Sedgwick, still living and serving their communities. This was how the Baptists came practically to possess the field, which they do to this day.

Elder Merrill's *Seven Sermons on Baptism* were famous in the literature of the period when argument on the question was intense and engrossing. He was easily the foremost advocate of the denominational views, and was a tower of strength to the cause even beyond the boundaries of New England. He had thirteen children, six sons and seven daughters, all of whom lived to grow up. A sketch of his life, written by his grandson, Dr. Samuel P. Merrill, long time financial agent of Rochester Theological Seminary, was read at the centennial celebration of the church in June, 1905. This sketch tells us that he was thrifty, and on a salary of \$400 his family did not want. On the farm he occupied and in the great house which was his home he had for his family all the comforts and conveniences of that time. His wife was a woman of poise and good sense, a faithful mother, a woman of excellent economy, rare industry, a true helpmeet. A strong believer in education, he was the chief founder of Colby College, and was chairman of the committee that resulted by its action in the organization of the Northern Baptist Education Society and the Newton Theological Institution. A grandson, Rev. Thomas W. Merrill, was the founder of Kalamazoo College in Michigan. Five members of the family became ministers, and two of the daughters married ministers. Surely the brief

*To explain this it should be known that in 1737 the Legislature of Massachusetts granted the town of Brunswick in the District of Maine the privilege of raising money by taxation to support an "orthodox minister"; which in those days was only another name for a Congregationalist, since the Congregational was the church order and practically the state church. This privilege was granted to other towns, and Sedgwick was one. It is suggestive that the townspeople were left free to elect their minister, and one result of this will appear later.



THE BAPTIST PARSONAGE IN SEDGWICK, MAINE

sketch in the centennial program is right in saying, regarding the change in 1805: "Thus came to the Baptist platform—a strong church, a noble, gifted pastor; the church to be a spiritual mother of Baptist churches and the man to be the natural father of denominational leaders; the versatile, far-seeing pioneer and fosterer of multifarious agencies for building up and extending Christ's kingdom; his theme and heart's desire."

II

HOW THE MISSIONARY INTEREST WAS ORIGINATED AND ORGANIZED

Elder Merrill not only started things in Christian education, he started them also in foreign missions. Maine did not become a state until 1820, and prior to that sent a representative to the Massachusetts Legislature. As a leading citizen, interested in public affairs, Elder Merrill was elected three times to represent his District of Maine at Boston for the years 1809, 1812 and 1813. Then after Maine became a state he served from 1823 to 1826 as a member of the Governor's Council, being chosen president of it the last year. This shows the prominent part he played in his time, while he never neglected the church or his evangelistic mission. He was a tireless worker.

It was while he was in the Massachusetts Legislature that he became intensely interested in foreign missions. In Boston he heard much about the needs of those who had gone to foreign lands to preach the gospel, and especially about Adoniram Judson, whose name was then at its height of appeal to the Baptists. When Elder Merrill returned to Sedgwick, his soul was on fire with zeal for the new cause. His enthusiasm was contagious in all the section. He preached about missions, he told the story of Judson in prison at Ava, secretly working on a translation of the Bible into Burmese. His eloquence and earnestness deeply impressed the people with the personal duty of helping in this work. The first local missionary organizations in the churches were called Primary So-

cieties, Male and Female, and these were functioning in a small way without any connection. Elder Merrill felt the need of organization on a larger scale, and he called a meeting at Blue Hill on June 21, 1826, to consider the matter. Pastors and delegates came from the churches and the thirteen Primary Societies in Hancock County. The influence of Elder Merrill was as infectious as that of Carey at Kettering. After public worship and a stirring sermon by Elder Merrill the delegates proceeded to organize the Hancock County Missionary Society Auxiliary to the Baptist Board of Foreign Missions for the United States. A constitution was adopted, and he was elected the first president. In the Records I found many interesting points. Article 5 of the constitution evinced an appreciation of the practical nature of the work to be done, and the value of missionary literature, as follows.

"It shall be the duty of the executive committee to adopt the most energetic measures in their power to accomplish the object of the Society; especially by distributing such publications as shall be committed to them by the Parent Institution, or as they shall otherwise obtain; by deputing some of their number to attend the meetings of the several Primary Societies—and in general, by aiming to excite, in the use of all suitable means, a powerful interest in favor of the missionary cause."

Article 7 says the treasurer shall receive all payments from the treasurers of the "Primary Societies of males and females," and pay over the funds, "after deducting incidental expenses," into the treasury of the Baptist Board of Foreign Missions. Article 9 provides for an annual meeting in January, and this was held regularly, with two or three exceptions caused by severe snowstorms, from 1826 to 1842, when the sixteenth annual meeting was held in Trenton and the independent existence of the Auxiliary ceased, as will appear later.

Evidently there was some rift in denominational journalism in the state, as the following resolution, passed at the 1829 meeting, would prove:

Resolved, That this Auxiliary recommend to all Baptist

churches within its limits, the *Zion's Advocate*, published in Portland, and the *Christian Watchman*, published in Boston, as possessing claims to patronage decidedly superior to the *Baptist Herald*, published in Brunswick; the former being adapted to *elevate*, the latter to *depress*, the tone of missionary and primitive zeal."

The files of these papers at that period would doubtless make interesting reading.

Another resolution, of larger importance, passed at this meeting, reads as follows:

Resolved, That while we sympathize with our brethren in the removal of the late Dr. Price, we regard with deep interest the missionary enterprise; and that we are under high and sacred obligations, by alms—deeds no less than by fervent prayer, to cooperate more decidedly and evangelically, especially with those self-devoted and undismayed fellow Christians and countrymen who, on the shores of Burmah have long been and still are "sowing in tears."



THE MOTHER CHURCH WITH FOUR CHAPELS

At the tenth anniversary (1836) the following resolutions were offered and sustained by appropriate remarks:

Resolved, That the admirable adaptation of the religion of Christ to the deplorable condition of the heathen, is clear and decisive evidence of the duty of the church to send them the gospel.

Resolved, That the signal blessing which has attended the efforts of missionaries in heathen lands, while it demands our devout gratitude to God, calls loudly for increased exertions on the part of the friends of missions.

At the meeting in Trenton in 1842 it was voted to revise the constitution. Also that each minister in the Association be requested to make special efforts to raise funds to aid in the cause of foreign missions, within the limits of his church and society, or "to exchange with some one who will officiate in that capacity." This exchange idea might be acted upon with good advantage in many places today.

The Minutes cease at this point, with a note dated Dec.

22, 1854: "The Society of which the foregoing is the records is *gone down* and *immersed* into another form." Which being interpreted by events means that the Hancock County Association had "emerged" in 1835, with 22 churches and 1,904 members, and presently "immersed" the Auxiliary Missionary Society. This unquestionably resulted in a loss of missionary individuality and emphasis. There was no longer a leader with the passion of Elder Merrill to inspire effort. At the same time, Hancock County Baptists have maintained a creditable and honorable missionary record.

III

HOW THE WOMEN OF THE SEDGWICK CHURCH KEPT THE MISSIONARY FIRES BURNING

The permanent character of Elder Merrill's missionary work is shown by a century's history of the church where as pastor he originated the movement and established it. In 1826 the centennial of Baptist missionary work in Hancock County was celebrated at Sedgwick, at which time the facts given above concerning the organization and absorption of the Auxiliary Society were brought out. In an article in the *Ellsworth American* of May 4, 1927, Mrs. Lile C. Smith of Sedgwick gave an account of the celebration and the work of the hundred years, writing particularly of the women's organizations in the Sedgwick Church. To her I am indebted for inspection of the Records of the Auxiliary Society, also the Minutes of the Ladies' Foreign Mission Society and the Ladies' Home Mission Society of the Sedgwick Church from their origin to their union in 1919.

The Female Primary Society in the Sedgwick Church was organized in 1826, and to it and to its successor is due an unusual continuity of missionary interest and service. Its first recorded contribution was in 1830: "For the translation of the Bible into Burmese, \$9.25." This also engaged the attention of the Auxiliary Society that year, when by vote "a contribution was taken, after the sermon, to aid the translation of the Scriptures in the Burmese language." The earliest record book was mislaid, and Mrs. Smith says there are therefore no records of the foreign mission work among the women of Sedgwick Church again until October 8, 1874, when a few women formed a mission circle auxiliary to the Woman's Missionary Society (the Woman's Baptist Foreign Missionary Society, organized in Boston in 1871). Its name was the Ladies' Foreign Mission Society, and its object the Christian elevation of women in foreign lands. Its meetings were held monthly without interruption from 1874 to 1919, a period of forty-five years, which added to the fifty-five years preceding makes a record certainly worthy of special note. Beside the annual dues of \$1 a collection was nearly always taken at every meeting. Many public meetings were held and many foreign missionaries on furlough came to present the work. Mrs. Smith told me that this was the best means by which interest was awakened. The treasurer's records show that in the first eleven years the little group of women contributed more than \$500 to the Woman's Society in Boston. At the church centennial in 1905 Miss Emily Hanna, granddaughter of Adoniram Judson, was a speaker. In 1901 the first Day of Prayer was observed, and every year since then this day has been anticipated with interest. In 1919



TOP—VIEW OF SEDGWICK VILLAGE; INTERIOR OF MOTHER CHURCH; WEST BROOKLIN CHAPEL; SARGENTVILLE CHAPEL; NUMBER THREE CHAPEL; CHAPEL AT NORTH BROOKLIN; ORIGINAL OLD CHURCH, BUILT 1794, NOW THE TOWN HALL, INTERIOR SHOWS THE OLD PULPIT AND BOX PEWS

group, these faithful women gave loyal support to the home mission cause, and sustained their interest and meetings in a remarkable manner.

It was a great pleasure to meet many of the devoted women who remain, with thinning ranks, to carry on the work and welcome the new recruits. They were most cordial in appreciation of MISSIONS, and as one would anticipate in such a missionary church the club for the magazine is large in proportion to the membership. I was also glad to present, at the request of the pastor, the missionary and other denominational causes, with some account of the Chicago Convention, to a large congregation on a Sunday morning. For intelligent attention commend me to a Maine audience.

This was the church I found in Sedgwick, with a history that appealed to me as good for our readers to know, taking us back as it does to days when it meant much to become and be a Baptist—meant so much that men like Elder Merrill would not have changed their views and church relations unless compelled by reasons that were to them imperative and conclusive. Then the missionary history struck me as quite out of the common. So did the manner in which the church through its four chapels solves one phase of the rural church problem. I first learned of the church through its chapel in Sargentville, three miles to the westward on Eggemoggin Reach. The Sunday evening service there, with an intent audience filling the neat building, was as impressive as it was unexpected, and Pastor E. C. Weeks gave me a few facts that determined me to investigate further, with the story above as a result. The church in 122 years has had twenty-four pastors, Elder Merrill's pastorate being the longest—sixteen years in two periods. The changes in recent years have been too frequent for the best results, but one does not wonder when the wearing character of the work is considered. The present pastor, who came to the field from Vermont last February, has three preaching services on Sunday—a morning service at the mother church, an afternoon service at one or other of the chapels, and an evening service at Sargentville. Then there are three week-evening meetings, and sometimes four. While the distances between the preaching stations are not great, the pastor's automobile is kept going, what with meetings and pastoral work. Mr. Weeks impressed me as excellently adapted to such a work, apparently enjoying its incessant activities, in which his wife is his ready helper. He is a genial, kindly and friendly man, and an earnest evangelical preacher. The meeting house at Sedgwick was erected in 1847, and is a fine example of church architecture for any day. Set on a hill, its commanding columns are seen from afar on all lines of approach. The illustrations, reproduced from the centennial program of 1905, show the chapels as well. There is a good parsonage. The church has cheerfully accepted its missionary quota and purposes each year to raise it. The pastor believes in missions at home and abroad, and is not blind to the missionary traditions and the inspiring example of Elder Merrill, whose name will always be a fragrant memory in Hancock County. It was cheering to find a place in which the Baptist church is seeking to reach the different communities in its wide parish with the gospel, and to render a helpful and spiritual ministry to all the people. So far, as I know, no other church has come into existence in just the way that the First Baptist Church of Sedgwick did.

the foreign and home mission groups united, forming the Woman's Baptist Missionary Society of today.

The records show that at a meeting of the Ladies Foreign Mission Society of the Sedgwick Church, March 23, 1892, it was voted to form a new society to be known as the Ladies' Home Mission Society. The six ladies present became the constituent members of a circle that met monthly every year until 1919, when occurred the union with the foreign society. A collection was taken at every meeting, and the programs covered the work of the Woman's American Baptist Home Mission Society, utilizing the Society's literature. Although a small

After the Flood—What Then?

BY PRESIDENT J. B. WATSON OF LELAND COLLEGE

(This article, by President J. B. Watson of Leland College, Baker, Louisiana, copied from the Southern Workman, raises an important question concerning the future of the large colored population rendered homeless by the floods in the Mississippi delta. We give the graphic description complete as the writer wrote it, while the reader will remember that it was written at a period when the floods had not yet subsided. The condition of ruin still remains, and the need for relief has not been met.)



HE "Father of Waters"—slow and sullen, ruthless and relentless—has again visited his fury upon his own child of untold years of creation. First the Arkansas delta on the west bank, then the Mississippi delta on the east, and the Louisiana delta on the west, one after the other, in turn—these three treasure spots have given away before one of the greatest inland floods known.

Twenty thousand square miles of one of the richest valleys in the world is now a watery waste, and the end is not yet. Where yesterday there were busy farms worked by hordes of laughing, irresponsible people, there is now not a sound except from the slashing, lapping waters, the lonesome coo of the raincrow or some hungry redhead woodpecker as he hammers away and calls raucously to his mate to help him find worms in the dead wood, for there is no more feeding for them on the ground. More than a half million people have been made homeless, hundreds of thousands of refugees are mobilized now in Red Cross concentration camps. Just across the river from where I sit, fresh breaks, making openings in different levees more than three miles in length (these openings totaled 33 miles on May 16), are sending thousands of people scurrying for tree tops, house tops and the rescue boats. A half million cubic feet per minute is passing through these last breaks alone. Before the waters are through with us there will be a territory



A STREET SCENE IN A TOWN IN THE MISSISSIPPI VALLEY DURING THE HEIGHT OF THE FLOOD. THE WATER HERE IS EIGHT FEET DEEP (Photographs by Underwood & Underwood.)

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ONE OF THE HUNDREDS OF REFUGEE CAMPS IN THE MISSISSIPPI VALLEY DURING THE PERIOD OF THE FLOOD

larger than Maryland, Delaware, and West Virginia without chicken, pig, or cat. Seventy-five per cent of the horses, cattle, and hogs have drowned.

Wild fauna have been destroyed in large numbers and the surviving ones are cornered, marooned, and terrified. As I rode on the train between Port Gibson and Vicksburg recently, wild deer were seen huddled on embankments on the hillside of the river. They have been so driven and frightened that they have become almost domesticated.

The above will give a small glimpse into the work of this cataclysm, but you cannot conceive of it unless you can see it with your eyes and hear its tale piece by piece with your own ears; and then you would probably accuse your senses of playing tricks.

But you cannot look on this picture very long before thoughts of the flood are lost in another question which transcends all thought of the past and present with all their suffering. It even eclipses the all-important question of flood control. It is the question of the future of this multitude of harried and benighted victims of the flood. This question applies to the white as well as to the black people, but I refer to the black people especially, for their future is more uncertain. This is the nation's question, but we know the country, as such, will not give it much thought. It is more pointed here in the South and especially in these three delta States—Arkansas, Mississippi, and Louisiana.

The lower Mississippi valley for nearly two centuries has been deluged by a flood far more devastating than the flood of waters. It is the flood of ignorance. Up to this day very little light has penetrated this dark spot in spite of the fact that substantial progress has been made in Negro education all about it in the hill country. These three states have taken a stand in favor of educating the Negro masses that may be termed aggressive, but this progress often has been halted at the border line of the bottom lands. Mississippi, however, has made notable progress in some delta counties. Louisiana in two of her twelve delta parishes is showing the way.

This fact is nothing new or strange. At no time in the history of the world has there been any general diffusion of intelligence in a feudal or plantation system. The two are so divergent in ideal that they cannot dwell together in the same land. Also these bottom lands of the valley are poor; there is very little available wealth in them to be devoted to education, though the disposition might be there to do so. The little that is made from crops in these parts must go to the landlords, in the long run, as rents and interest. There are no profits. Ignorant labor is not productive of profits.

But now there has come an upheaval, and hundreds of thousands of these Negroes have fled the delta and are camped on many ridges bordering the lowlands, there to await the recession of waters. It is hoped, of course, by

the planters that they will go back to the farms and help retrieve the lost fortunes of these devastated lands, but when the landlords themselves will get back no one knows. I think it is conclusive that the waters will not dry up in time for planting another crop this year. Will the planters take the Negroes back to the plantations to feed and clothe them until planting time in 1928? This is doubtful, for many planters are very heavy losers from the failure of the 1926 cotton crop, and this blow will finish them, for the present at least.

If these bewildered people do not go back to the plantations, where will they go? Already some are suggesting another migration to the North, but the migration this time will hardly materialize. There is not the demand for this type of labor in the North at present, it seems, and if there was it would be very unkind of anyone to turn this particular class of people over to the insatiable maw of the city octopus. A colored minister said to me last Sunday that this is "God's second call to Pharaoh." He is firmly of the opinion, so he says, that God has taken this means of getting the Negro out of the delta so that "He might get a chance at him." No doubt there are many who are ready to act upon this suggestion and to start a new trek northward. Also the hill planters are after these people. They feel that this is their chance to get some of these delta Negroes on the thousands of idle highland farms, and their agents are at work about the refugee camps. But the delta planters are not asleep, and they have "blood in their eyes" for anyone who would add to their ruin by stealing away their labor.

No one knows now, in the midst of this swirling destroyer, just what will come to these people. Several doors are open to them, but none especially inviting. They may be left to the exploitation of those who seek cheap labor, as has been the case at other times like this. Or they may be scattered over the large area of the South to repopulate idle farms. Or they may be left to drift for awhile, as a further menace to the land they have served.

I do not profess to prophecy for the future, but it is my opinion that whatever is done for the black refugees eventually must be done for them back down in the delta; for eventually most of them will make their way back there. Like a horse driven from his burning stall, thousands of them are now longing to be back on the black lands behind the levee. Some shiver when they talk about the experiences in the flood, and they are fearful of levees just now; but most of them desire to go back, and why not? It is home to them and has been for

nearly ten generations. Also they have had a good time there—such a time as they are capable of appreciating. They have had food and clothing, a Ford car and their happy country parties. They have had their churches and preachers for spiritual guidance, and they have had other spirits also. Personal relations between landlord and tenant have not been universally bad, to say the least. Many of these people remember the landlords with good feeling. In this crisis the black refugees are being well served. In the rescue work the rule of women and children first is observed by all alike; white and black women and children are safe first. In the camps Negro children are given their two glasses of milk and a fruit daily just as the white children, and they are given every other consideration, it seems. The people are not deterred from the plantation as some of us are led to believe.

The question uppermost in the minds of everyone interested in and acquainted with the situation is, when the Negroes go back to the delta to live will they be given a better chance at life than formerly? This is a question for the landlord first, for it is he who will decide finally. It is a question for the state departments of education which have done so well up to this time outside the delta. The State Department of Education in Louisiana has accomplished results in this field in the past dozen years that are little short of wonderful, considering its task. A determined effort by these departments to have any plan to refinance and rehabilitate the devastated country include a program for better schools and better living for the laborer might have some effect. The planters are intelligent men and are not blinded to things to their own interest at least. A campaign of this kind taken into the state universities might have some effect. The students in these institutions are future statesmen and business men and they probably would show a plus reaction to this situation at this time. The departments of agriculture and economics will doubtless bring to bear their knowledge and experience.

What will come finally is that more of the people who work this land will own it, and there must be more independent renters among them. This must come about by a slow process and we must be patient with its development, but it must come if the delta is to be redeemed.

We cannot now tell just how much more response we will have to this question from the delta in the future than we have had in the past; but this is sure: no land or country can restore and maintain prosperity whose labor treasure is so bankrupt in mind and in soul.

THE EVANGELISTIC GOAL FOR NORTHERN BAPTISTS 1927-28

Beginning a three year plan of evangelism to parallel the three years of Jesus' earthly ministry.

Every Pastor attending a Fall Evangelistic conference.

Every church member a personal worker.

Every church having a local Committee of Evangelism.

Every month in the year a time for evangelistic preaching.

The real evangelistic force is the
Pastor and the Church.

"Filled with the Spirit"
"Go ye Therefore"

The Cooperative Committee of Evangelism

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New York, N. Y.



THE EDITOR'S POINT OF VIEW



COUNT YOUR BLESSINGS

Perhaps there is no better way to insure a thanksgiving spirit than to count your blessings. It is a common trait of human nature to count one's misfortunes and the thousand ills that mankind is heir to, and to overlook the daily blessings because they are daily and come to be regarded as normal and natural and deserved. He was a wise preacher who in his thanksgiving sermon advised his people that in seeking causes for gratitude to the Giver of all good, it was well to begin with such common and universal blessings as air and light, sunshine and life itself. From that he went on to enumerate a list of the things commonly disregarded in thanksgiving homilies. Our readers will find on the Devotional page in this issue a poem which is unusual in that it calls our attention to a phase of thanksgiving quite out of the ordinary, one that lifts the thought into a high spiritual realm that befits Thanksgiving Day. In counting our blessings, surely we shall not forget to include the partnership in the great missionary enterprise of our Lord to which He has lovingly and graciously invited us. Among all the blessings which we have to be thankful for, nothing precedes the wide doors of opportunity for personal service that have been opened to us. We shall prove our thanksgiving by the way we enter in and serve.

THE LAYMEN'S PROPOSED PLAN

We are greatly interested in the plan proposed for gaining the practical and actual personal interest of Northern Baptist laymen in the denomination and its enterprises. We give some of the details on another page. Here we wish to say that in our judgment Dr. Earl, the chairman of the National Council of Northern Baptist Laymen appointed at Chicago, is beginning at the right end. He does not propose to spend time on building up an organization and a publicity program from the top. He believes that the practical method in our present situation is to begin an educational process in a simple way, with small groups gathered in various parts of the country, inducing them to take a real interest in the denomination through the means of questions and discussions which shall draw out their opinions, and incidentally reveal to many an unfamiliarity with our denominational life and work that would inevitably create the desire to know more. Then the group has been gained, for with knowledge personal interest is sure to follow. Out of these groups leadership should naturally develop. And the finest thing about it is that the work must be done almost wholly on the voluntary basis. Laymen informed and interested gladly giving of time and thought to meeting and informing and interesting other laymen; not in mass meetings or speech-making banquets, but in small group meetings where frank discussion shall be the rule. Dr. Earl is tremendously stirred by the possibilities of such a movement, though he is not blind to the difficulties and has no idea that the Baptist laymen at large are impatiently waiting for his

or any other plan that calls for personal participation and a real part in the church and denominational activities. Of course, as a professional man bearing heavy responsibilities he can only devote spare time to this work, but his example, like that of President Coleman, cannot fail to inspire other laymen to join him in furthering a movement which has in it to a great extent the future largeness or littleness of the denomination.

OFFICIAL TESTIMONY THAT COUNTS

In connection with the notable Kachin jubilee celebration, which is graphically reported elsewhere in this issue, we find in the *Burma Baptist Bulletin* an exceedingly fine testimonial to the value of our Baptist missionary work. This was given in a very able speech made at the Jubilee by Mr. H. A. Thornton, I. C. S., C. I. E., British Commissioner of the Bhamo Division. As the *Bulletin* says, "Not every government official is keen on mission work, and not all who see the good it is doing are willing to acknowledge it." All the more gladly it gives the home constituency some quotations from the Commissioner's address. Remember that he was speaking to the Kachin people, who could thoroughly appreciate the truth of his words, which deserve careful reading. He said:

Among all the charges which have been brought against the British Government no one has seriously accused it of breaking the promise made by the Great Queen (Victoria) in the famous proclamation issued to the Indian people that every one in India, without fear or favor, should be permitted to profess and practice his own religious creed. It is true that a system of Government has been established of which the avowed object is to enable the mass of people to be governed according to the code of Christian morality, but in matters of religion the Government is impartial and tolerant and strives to be helpful to all. A Christian missionary has no greater and no less privileges for the preaching of his faith than the representatives of any other creed. And yet undeterred by all difficulties, undaunted and unafraid, the men and women have come from England, from America, from France, from Italy and Germany. For years they have labored, in spite of sickness, in spite of loneliness, separated from their kith and kin, many in weariness and disappointment but all full of their faith in the Fatherhood of God and the brotherhood of men in Christ. *And who can doubt that of all the spiritual influences which are at present remaking India and Burma that of Christianity is the most potent and effective of them all.* What is important is that slowly and surely the whole of civilized India is becoming permeated with the influence of the example and teaching of Christ.

Mr. Thornton further gave a very striking picture of what the Kachin race has faced in the past and what it faces today.

From the early beginnings of the Kachin race fears and terrors of the unseen, bred by ignorance, have crushed the people under the grinding weight of poverty. As soon as a man by his labor could collect a few buffaloes or cattle, pigs or fowls,

so soon was he obliged by the superstitious terrors of the unknown to sacrifice to the spirits of the dark, so that he was left again to work with his hands the field that he could have ploughed with a yoke of buffalo, or to shoulder the load himself that he might have put upon his ox. I confess I can see no future for the Kachin people if the old superstitions are to endure. They must by the pitiless operation of economic and hygienic laws dwindle and disappear as other races have done which have not been able to produce within themselves the will and power to assimilate the higher forms of civilization with which they have come in contact. *But now, thanks to the marvelous work of your mission leaders, that will and power are being slowly formed.* Every new school and mission house in Kachin land is a fresh center of light, of morality, and of hygiene, and a source of spiritual influence to overcome evil in dark places, and as I see the future of the Kachin race it is bound up with the spread of Christianity in the hills. When you read and are told of the work of the American Baptist Mission in Kachin land during the past fifty years, it is impossible that you should not be filled with a sense of the greatness of the debt which you owe to your missionary leaders. . . . *When we remember that fifty years ago the Kachin people had not emerged from the blackest depths of ignorance and superstition, we may thank God for the blessing of the American Baptist and other Christian Missions and their labors.*

Speaking of the fifty schools in the Hills, he said it was not too much to say that none of the non-mission ones would have been founded except for the example and impetus created by the American Baptist Mission. He went on to set a standard for the young people of the race, saying that no legislation or administration could avail a people not full of the spirit of self-help; that they were a small part of the people of Burma and could not stand forever outside the stress of modern competitive life and continue to endure; and that if they could not fit themselves to the general standards they would be left behind and ignored. The next fifty years, he said, would be crucial in the making of Burma, and it depended on the boys and girls now at school whether Kachins are to take a part in Burma's destiny.

The writer in the *Bulletin* says the Government is doing very much for the Kachins through its medical department, the establishment of a better social and political order, and the steps taken in behalf of education. But good as all this is, it is unable to develop the spiritual life which is the foundation of all progress. The Gospel of Jesus Christ and the power of God working through missionary and native leadership is challenging the powers of darkness. Then come these feeling words, which ought to make readers pause:

How little the people at home know the meaning and importance of this struggle, and how little they are doing to help the men and women in the battle line to capture, consolidate and press on to new and important conquests. Would to God that they could see what it means to hold up and handicap a work like this with financial deficits and cuts.

That is like looking through a window into a missionary's soul, and the vision ought to result in an awakening to what home indifference and failure to give necessary support mean on the firing line. In the face of such testimony as that of Mr. Thornton can we fail to make possible the continuance of such transforming work? We give the closing appeal of the *Bulletin*:

The Government has released thousands of slaves in the Kachin "Triangle" section by paying ransom money for their bodies.

Surely the American Baptists will consider the preaching of the redemption of their souls through Christ, an investment worthy of loyalty and support.

As you read the account of the Jubilee, think on these things.

A PERSONAL WORD

We hope our readers will agree that a golden wedding is a sufficiently rare event to justify an announcement of it to the larger family that constitutes MISSIONS' constituency. We quote the following appreciated paragraph from the *Watchman-Examiner* of September 15:

A wide circle of friends will join in congratulations to Dr. and Mrs. Howard B. Grose on the celebration of their golden wedding on August 13. The happy event was quietly observed at Sargentville, Maine, on Penobscot Bay. The entire family circle was present—Professor Howard B. Grose, jr., of Brown University, Providence, and his wife; Professor Laurence R. Grose, of Massachusetts Agricultural College, Amherst, his wife and three children; and Miss Margaret Bristol Grose. The marriage of Dr. Grose to Miss Caroline Bristol took place at Ballston Spa, New York, August 13, 1877. Dr. Grose was graduated from the University of Rochester, in the class of '76, which celebrated its fiftieth reunion a year ago. He was given the degree of doctor of divinity by Brown in 1907. He has been editor of MISSIONS since its first issue in January, 1910. Dr. Grose is now in his seventeenth year of service in that capacity.

It might be added that he became editorial secretary of the Home Mission Society and editor of the *Baptist Home Mission Monthly* in January, 1904, and is therefore in the twenty-fourth year of continuous editorial work for the missionary enterprises of the denomination. Generous approval has made labor light.

NOTE AND COMMENT

¶ In connection with the World Tour last January, MISSIONS furnished a supplementary aid which was known as "Elihu Norton's Commentary." Elihu Norton was then an imaginary Baptist layman who had long been a member of the Church Corps of the Unseen and Unfelt, so far as service or interest were concerned. Through the announcement of the Baptist World Tour in MISSIONS and the influence of Amy he became actively interested, and his Commentary proved of large helpfulness. Now that he is enlisted, it is only natural that he should wish to have some part as an Explorer in the January Caravan, and therefore MISSIONS is able to announce that in the January issue he will make another contribution, in the form of "Elihu Norton and His Personally Conducted Exploration Party." Of course Amy will be in the group. All Explorers, by the way, will be invited to join, as they cannot possibly see too much on this particular caravan invasion of the "land of adventure."

¶ We are informed that a tenth missionary should be added to the list of those who received the degree of Doctor of Divinity this year, in the person of Rev. Frank Kurtz of Madira, India. Kalamazoo College, his alma mater, also that

of Mrs. Kurtz, bestowed this richly merited honor on one who has seen thirty-four years of service on his field. The portraits of Dr. and Mrs. Kurtz were given on page 490 of the September issue.

¶ Facts are sometimes rather staggering. At least, they are disconcerting, or ought to be. Take this one: Out of every dollar contributed by Northern Baptists last year 82 cents went to local church expense and 18 cents to missions and benevolence! And unfortunately not all of the 18 cents went to our own work; indeed, the contributions to denominational missionary enterprise actually decreased during the year.

¶ Those who wish to know what missionary life in China is like these days should not miss the sketch in this issue by Dr. C. E. Bousfield entitled "Back in My South China Station." The narrative is told with the simplicity characteristic of this brave and dauntless man, whose first care is not for his own safety but for the work in which he is engaged of saving bodies and souls. Royal Ambassadors who want something in the way of thrills will find it in the story of the trip from Kaying to Sun Wu Hsien, when the Chinese students appeared with a rope with which they declared they were going to "hang the running dog." The welcome at the end was as remarkable as the rest of the graphic account.

¶ Here is an announcement from Puebla, Mexico, that may interest our readers: "Dr. Feland Lucius Meadows y Zula Sibley de Meadows participan a Ud. el nacimiento de su hijo Feland Lucius acaecido el dia 23 del actual. Agosto de 1927." We congratulate Dr. Meadows and his wife on the birth of a son and namesake.

¶ Thanks are due to Rev. W. A. Stanton, D.D., for an autograph copy of the little book containing a historical sketch of the Kurnool Jubilee, by himself and Rev. E. J. Rockwood, B.D. The sketch is full of interest and the presswork by the C. L. S. Press of Madras is excellent. The illustrations are plentiful and attractive. Dr. Stanton has been in charge of the Kurnool field since 1894, and has witnessed and had part in the remarkable growth during the past thirty years. Dr. R. L. Howard summarizes the achievements on this field elsewhere in this issue.

¶ In their memorial to President Coolidge the Sioux National Council said: "We are too proud to ask for anything that is not ours by right, and all we ask is that our treaties be kept and that our lost lands be paid for." Not unreasonable.

¶ A continuation committee of thirty-five members has been appointed to take charge of the World Faith and Order Movement after the Lausanne Conference came to its close. Of the ten Americans on the committee Dr. Robert A. Ashworth of Yonkers is one, a merited honor.

¶ The Quincy Association of Illinois at its recent eighty-fifth session held at Clayton, Ill., sent the following message to one of its native sons, "Rev. Harry H. Tilbe, Ph.D., Granville, Ohio: 'Your old home district convention extends most hearty greetings as you crown your great life's work abroad for the Master by your work on a commentary on the Karen language. In this way you will be richly blessed and be a perpetual blessing. We are proud as we recall that you grew up among us, and as we think of the thousands overseas whom your ministry has helped we feel that if nothing else had issued from our church work out here, for that alone all the toil would have been well worth while. We rejoice that you have had so faithful a helpmeet in Mrs. Tilbe, to whom we as confidently send words of cheer and congratulation also.' This

message was framed by Evangelist Eugene Neubauer, another son in the gospel of that section, with the sanction of Mr. R. T. Piper, moderator. This is the kind of home appreciation that warms and cheers the missionaries' hearts.

¶ There will be a wide outpouring of sympathy for the sufferers by the tornado which wrought havoc and destruction and death in St. Louis as September was giving way to October. In five minutes the cloud twister laid waste six square miles of buildings, mostly residences and in the better quarter of the city. One of our Baptist churches, the Grand Avenue, was included in the list of churches destroyed. But the toll of life was the saddest—a hundred killed and fifteen hundred injured. Pity goes and Christian sympathy to the bereaved and the homeless, and pity does not fail to provide needed relief in practical form. This is not the first time St. Louis has been swept by cloudstorm, but it is the most serious in loss of life and property, the latter being estimated at from seventy-five to a hundred millions. Flood and storm have put a sinister mark upon 1927.

¶ The cause of racial harmony and goodwill has received a hard setback through the ill advised action of the school board and city council of Gary, Indiana, in yielding tamely to the defiance of the fifteen hundred striking students of the Emerson High School, who walked out because twenty-four colored students were enrolled in the freshman class. The students issued their ultimatum of no return unless the colored students were withdrawn, and after parades and bands and speeches and discussion with the authorities, the latter yielded, the city council voted to appropriate \$15,000 for a temporary structure in which to segregate and teach the colored students, and the strikers graciously consented to go back, claiming a victory. It was a victory indeed, and a costly one for Gary. Better have closed the school and let the strikers find an education for themselves than to have granted them the mastery. Such an incident is not merely local, it affects relations everywhere and increases the difficulties of those Christian men and women North and South who are striving earnestly to find a peaceful solution of the race problem. The people of Gary ought to have their say.

¶ In connection with Dr. Lerrigo's informing article on Africa in this issue we advise the reading of an article in *Foreign Affairs* for October entitled "The Struggle in Africa." The writer intelligently discusses the present day issues and the friction in relations between the British, Belgians and Portuguese. He finds the missionaries involved. He says the mere presence of British trading firms, and American and British capital and missionaries in French, Belgian and Portuguese territory has introduced a disturbing foreign influence. In Belgian Congo only 61 per cent of the European population is Belgian. The belief is frequently expressed, he says, that the salaries of Protestant missionaries is paid by their respective governments! The preamble to the Portuguese decree of October 5, 1926, subsidizing Portuguese Catholic missions, frankly says that foreign missionary organizations have not had the "Portuguese Soul," and that in many cases they have served aims unfavorable to Portugal. Foreign missionary agencies have even "been found out to be hotbeds of intrigues" not only among natives but in Europe and North America, resulting in the enunciation of statements hostile to Portugal. It is well that these facts should be known, as the working out of the mixed situation is fraught with grave consequences. To set the black man to "thinking black" is a perilous means of securing world peace.

The Nationalist Movement in China and Christian Missions

REPORT OF AN ADDRESS BY MR. FRANK LEE, FORMERLY VICE-PRESIDENT OF SHANGHAI COLLEGE, BEFORE THE BOARDS OF THE FOREIGN MISSION SOCIETIES



THE genius and progress of the Nationalist Movement in China, the present conditions of Christian work there, and the future prospects, were treated in a clear and comprehensive manner in an address made before the members of the boards of the Woman's and the General Foreign Mission Societies by Mr. Frank Lee, who has come to this country as a representative of the Nationalist Government in China, under which he holds a responsible position. Mr. Lee was one of the Chinese members of the faculty of Shanghai Baptist College who helped that institution to gain the unique position it holds among mission schools, especially as an evangelistic agency. His ability and fine Christian spirit were recognized and he was made vice-president, seconding President White in the development of the intellectual and spiritual life of the institution. When the new governmental decree came requiring that the president of all schools should be a Chinese, Mr. Lee was elected president; but he was also at this time summoned to the service of the Nationalist party and felt it his duty to accept the call, on grounds of patriotism and as a place of even wider influence for the cause of Christianity. He is a man of pleasing personality, modest and unassuming, combining with the Chinese culture a highly trained mind and a wide knowledge of other countries and civilizations as well as his own. It was a great pleasure to the board members and guests to meet and hear him, and he was received with hearty cordiality when Secretary Franklin introduced him. We are glad to give our readers his views in the following abstract.

MR. LEE'S ADDRESS

As Boards of the Baptist Missionary Societies I suppose you are all anxious to know what will be the future of Christianity in China. From the beginning of the Nationalist Movement there it was evident that Christianity would attract the attention of those trying to build up the Movement.

The Nationalist Movement is something more than simply a political change. In 1911 we had the overthrow of the Manchu Dynasty and most people believed then that China would set up a modern republic. But of course that change did not go deep enough. The obstacles in the way of a modern republic were both social and economic. The present Nationalist Movement is in a way a continuation of that movement of 1911.

Why was it that in 1911 the Christian work was enhanced and progressed under the revolutionary movement, while the present Nationalist Movement seems to be opposed to Christianity, and Christian work has suffered in many of the provinces?

One of the reasons is that in 1911 there was not a very deep investigation into anything else than simply the fact that China had been under the thrall of the Manchus, and many believed that the change of government would

give better conditions to the Chinese people. But when China began to realize that they had to reform social conditions, the church, schools, hospitals and other work of Christian missions had a part in the social movement.

Many people in China are absolutely opposed to Christian work and would try to drive out every possibility of Christian endeavor in China. (1) There are those who are opposed to it who do not believe in religion at all. Those who believe that the Christian movement has gone beyond the simple evangelization of China, and through its institutions are trying to influence Chinese opinion. They believe education is a function of the government, and that American missions and colleges that hold charters in a foreign nation are carrying on work in China that will not produce the proper kind of patriotism among student classes. (2) There are those who believe that Christianity is greatly handicapped by what we call the "Toleration Clauses." They are not opposed to Christianity as a religion, but they are opposed to what they call the foreign status of Christianity. That is, they say China has given in its constitution liberty of conscience and freedom of religious belief. Why not place Christianity on the same basis as all other religions? Why should Christianity be especially protected and have a special status while other religions are Chinese protected and have a part in China's social life? The fact that Christianity is on a different status than other religions in China has naturally placed Chinese Christians on the defensive. They are accused of being "running dogs of foreigners," accused of trying to denaturalize the Chinese. It seems to me that one of the great reforms that we can have is to have Christianity taken out of the treaties altogether and placed on the same basis as other religions. The time is past when it needs to be protected.

I find differences of opinion among missionaries in China. Certain missionaries believe that the present movement will pass over and that China will return to its former condition. They say the best thing to do now under the present predicament is to close up our mission work entirely, sit tight and wait until this passes over and then begin again just as we did before. They don't want to see anything done that will appear to be compromising with the Nationalist Movement. These men stand up against anything in the Nationalist Movement and naturally take an antagonistic attitude toward the whole thing. I am glad to say that in most missions they are in the minority.

Then there is a group of missionaries who believe that the best thing to do is to turn over the work completely to the Chinese and let the missionaries get out. "Let the Chinese take it over. Let the Chinese leaders carry on the work now." Some would resign and go home and tell their boards that mission work in China is finished. Some have been so discouraged they do not feel it is worth while to carry on any more. They are honest in their convictions, and I do not think they sense the real

situation. *Opposition in no place or under any circumstances warrants us in giving up the command to go into all the world and preach the gospel.* The command of Christ constrains us to go on, and so I side with the third group who say, "Yes, we must admit that conditions have changed. We must adjust our mission work to the changing situation in China, but we are going to stand by our Chinese churches and leaders. We are going to help them with our advice, support and aid. The work has largely been institutional in China, and there is not a constituency able to carry on the work if foreign help is withdrawn. They are unable to get financial support to carry on the work in anything like the manner in which it was carried on under missionary boards. We may say that some institutions are not linked up with the Chinese churches. Also these institutions have drawn very largely from the Chinese churches, in that if there is a man of any ability or promise the larger institutions attract him and he is drawn away from the church work. The result is that often we find churches with few leaders.

Often, when we come to the churches, we find that a pastor and preacher is assigned to the field without any thought as to whether he is acceptable to the field. He feels he is getting his support from the mission and not from the church, and the result is that there is a barrier between the pastor and his people, and it results often in there being no spirit of harmony. "That policy on the part of mission boards must stop. I believe in the Baptist principle that the congregation has the right to choose its own pastor, and until we have that situation in China we will not expect to have very strong native churches. The places where the churches have been built up to be strongly self-supporting are the places where the members have been permitted to select their own pastor.

I would say that the old method of putting missionaries over whole districts as sort of supervisors—there are some missionaries who are pastors of several churches—must end if we are going to build up strong churches, and if we do not have strong churches we cannot have a constituency that will support our institutions. My first plea would be that Chinese churches be given the attention of the mission boards, and that the aim of the mission boards now should be to develop the indigenous church—churches that are a part of the social order of the places in which they are located, churches that are really a part of the Chinese life.

My next plea would be that the mission boards do not feel that they should close their work. Let the government close it if it wants to. Let outsiders oppose it if they will, but do not close your work and admit defeat because of the opposition, because that will be most disheartening to the Chinese colleagues in China. My attitude has been all through that we will keep Christianity in the forefront, for the reason that any attempt on the part of the missions to withdraw now and desert their Chinese colleagues would weaken the future for Christianity in China.

Now I know very well that in presenting these three attitudes of missionaries in China I would not be fair unless I told you the attitudes of our Chinese Christians in China.

One attitude is that of being overcome by all of the propaganda and all the attacks in China. Many have gone over completely to the other side. This group, of

course we must admit, never had any very sound or genuine convictions regarding Christianity. Another group has gone out and assumed responsibility and leadership. Sometimes not very wisely they have cut themselves off entirely from foreign colleagues. In many places they have started these movements for the control and support of the churches by the Chinese, and all the work to be carried on entirely by the Chinese. A very laudable attempt, but unfortunately I notice in many of those cases that it has brought them into estrangement with those movements and institutions that have not broken off with mission boards. Very often we find clashes between two leaders, and the leaders trying to make necessary adjustments.

My own view and position is that the best we can do is to keep on in cooperation with the mission boards, and to do so on a basis that will be acceptable not only to the government but to the people in China.

We can generalize about the work and about the missionaries, but I find that the missionaries differ very much not only in their training, education and attitude, but also in the fact of their acceptability to the Chinese. I find very often that missionaries who have been doing the most work and have been most effective have been the men who have kept in the background, giving their advice and experience and always coming forward when help was needed. Now we have a good body of Christian leaders in China. They are trying to solve the problem. Even if missionary boards do withdraw from China you do not solve the problem of Christianity in China—that problem must be worked out by Chinese Christians.

Concerning government regulations regarding schools, the government demands that all schools have a board of directors the majority of which are Chinese, and that the principal be a Chinese citizen. Most schools and colleges are chartered in some state and hold a state charter. The board of directors or trustees are all in America and even the board of managers were mostly foreigners. Now the government says this cannot go on. We are holding recognized Christian institutions on the same basis as any other private institution, but it must obey regulations of government. It must register, have a majority of Chinese on the board of directors, and a Chinese president. As to religion, the Nationalist Government says, "We admit the right to teach religion, but it must be on the voluntary basis." Instead of having the Bible put on the required basis, it is now on a voluntary basis. Sunday school and church attendance cannot be required, but must be voluntary. Incidentally, I do not know where compulsory attendance on church and Sunday school originated—I do not see very much of it in America. (This witty thrust was appreciated.)

I might define the attitudes of four different groups toward the civilization of the East and West: (1) Those who believe that eastern civilization is best and that nothing from the West should be taken over; (2) those who believe that western civilization is superior and that everything in the East should be discarded for the sake of western civilization; (3) those who believe that a blending of all that is best in the civilization of the East and West should be the best way; and (4) those who hold that East and West can never be brought together.

Mr. Lee said he thought the majority of Christian Chinese would take the third position, and that was his. He was given a hearty vote of appreciation.

Foreign Missions and the World Conference on Faith and Order

BY ROBERT A. ASHWORTH, D.D.



IT MIGHT be said with a large measure of truth that just as the United Church of Canada, composed of Methodists, Congregationalists and Presbyterians, grew out of the challenge of the home missionary enterprise that faced the constituent churches, so the Lausanne Conference on Faith and Order, whose professed object it was to take "the next step" toward the organic union of Christendom, was primarily the product of the situation on the foreign field. It is true that the Conference was first definitely proposed at the General Convention of the Protestant Episcopal Church in Cincinnati in the Autumn of 1910, but the original impulse dates from the Missionary Conference at Edinburgh earlier in the same year, where the necessity for comity and federative action upon the missionary field was stressed by many speakers, and the extent of actual achievement in these respects was brought to the attention of the Christian world. It was there that Dr. John R. Mott asserted that the union of the Church would mean more than the doubling of the missionary forces.

The statement of Bishop Brent in the sermon in the Cathedral of Lausanne with which the Conference was inaugurated, will appear to many to be an exaggeration of the facts. "The hundred missionary societies in China today," he declared, "are as suicidal for Christianity as the civic divisions are to the national peace and prosperity." Nevertheless, signs of restiveness and revolt under the sectarian limitations under which the native churches must do their work are making themselves evident with increasing frequency everywhere upon the missionary field today. The statement of the Conference of Christian College Graduates held in Bangalore, South India, in 1921, is thoroughly typical, and finds many parallels in other fields. They said: "This Conference of Indian Christians, consisting of members of the Anglican, Wesleyan, Lutheran, Baptist, Presbyterian and South Indian United Church denominations, is of the opinion that the several denominations of the Christian Church are in all essential respects within the one Church Catholic, and that in the interest of true Christian fellowship and for the extension of the Kingdom of Christ in this land, a recognition of the equal status of the denominations within the one Church of Christ, and of their ministries as of equal validity, is necessary."

Bishop V. S. Azariah, the only native Bishop of the Anglican Church in India, carried the Lausanne Conference with him when he declared with deep emotion, "Unity is discussed as a desirable ideal in Europe; it is a necessity in India. Divided Christendom may be acknowledged to be a source of weakness in the West; it is a sin and stumbling-block in non-Christian lands. If the non-Christian world is to be won for our Lord, our message must be one. If our message is to be one, we must be one." Earlier he said, "As soon as a man wishes

to turn from idols to serve the living God, many questions are raised. Should he join the Church? Which church should he join? Where should he receive baptism? What baptism should he receive? To these questions we have no united answer. We are not therefore so far presenting a united front." "Remember the urgency of the situation on the mission field," exclaimed the Bishop of Tinnevely and Madura, speaking in the same vein. "The restraint from the pillars of the Church at the home base is becoming intolerable. We must obey God rather than man. If missionaries feel their natural love and loyalty to the Mother Church strained to the breaking point, how much more do Indian, African, Chinese and Japanese Christians chafe at the unnatural barriers which are imposed upon them? If to move forward is dangerous, it is far more dangerous to sit still."

It is by such expressions as these and by the situation which they reflect that we must interpret the Preamble to the reports, written by Bishop Brent and adopted by the Conference, when it declares: "More than half the world is waiting for the gospel. At home and abroad sad multitudes are turning away in bewilderment from the Church because of its corporate feebleness. Our missions count that as a necessity which we are inclined to look on as a luxury. Already the mission field is impatiently revolting from the divisions of the Western Church to make bold adventure for unity in its own right. We of the churches represented in this Conference cannot allow our spiritual children to outpace us. We must gird ourselves to the task, the early beginnings of which God has so richly blessed, and labor side by side with the Christians who are working for indigenous churches until common goal is reached." This well represents the considered judgment of the Conference.

Certainly it was the unanimous opinion of the delegates that the Conference was a success. It surpassed the expectations and hopes of most of its warmest friends. Its debates were characterized by a remarkable combination of plain speech and fine feeling. It reminded me very forcibly at times of some religious conventions that I have attended at home—it was so different! There was revealed a degree of unity already existing beyond that which we were prepared to discover, and the common note was that of loyalty to Jesus Christ, the incarnate God and the world's only Savior. Christ was exalted at Lausanne. The fact, moreover, that five out of the six reports were received by the Conference to be transmitted to the churches, *nemine contradicente*, was almost miraculous considering how diverse and divergent were the elements that composed it, and the fact that a single negative vote would have been sufficient to reject any one of them. The sixth report was referred to the Combination Committee by nine votes only, and will probably be revised and go to the churches in its amended form. The Preamble and the report on The Message of the Church were not only received, but were adopted, the Eastern Orthodox Churches concurring. This could

hardly have been expected or foreseen. We took at Lausanne that "next step" on the road toward unity to which the call invited us, and it was a long step. We should recognize that progress was made, even though we must record that the Conference also revealed how long is the road that still separates us from the goal.

But this does not answer the question as to the degree to which the Conference has made a practical contribution to the solution of the problem of Christian unity. To this it may be said that it squarely faced and clearly stated both divergencies and agreements. Again, it revealed the depth and the earnestness of the desire for unity that exists within the separated communions. Further, it demonstrated that those who differ most widely are able still to believe that unity is possible and that without the surrender of any conscientious conviction. This faith was very impressive and very encouraging. Yet again, the Conference pretty well dissipated any expectation which particular communions may have cherished that union is to come through all other communions adopting their distinctive principles.

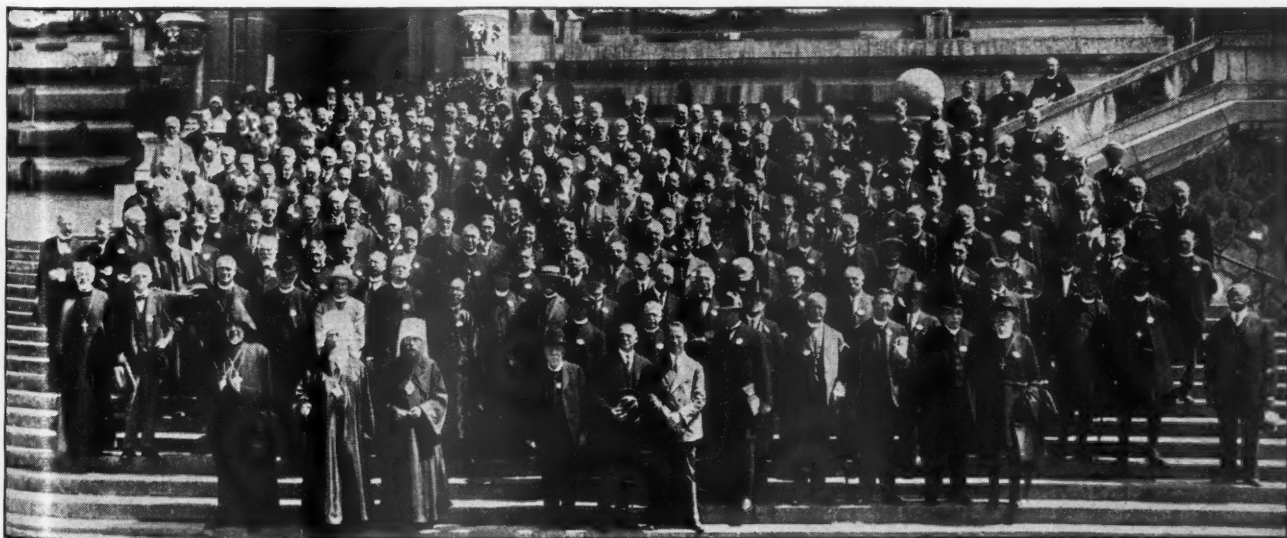
It was quite evident that for unity there must be some doctrinal basis. I think all were persuaded of that, though some much against their will. Those who want unity must be ready to accept some credal statement, not as authoritative (the word was never used), but as expressing the common faith as taught in the Scriptures and as safeguarding that faith. The thought of the Conference turned toward the Nicene Creed as being our heritage from the undivided Church, and, for my own part, I should have no difficulty in accepting it, with proper liberty of interpretation, as a statement, though not a complete statement, of things most firmly believed among us. It should be added that the leadership of the Church by the Holy Spirit into ever new realms of truth was fully recognized, as was the fact "that no external and written standard can suffice without an inward and

personal experience of union with God in Christ." Spiritual experience is primary. I am glad, as a Baptist, to have had some share in securing that emphasis, though there was no shadow of dissent.

Still further, it was evident that a united Church must provide a ministry whose ordination shall be recognized as valid throughout the extent of it. The persistent hope on the part of some that Protestant Christendom would yet accept "the apostolic succession," and the ordination or re-ordination that goes with it, must surely be recognized now, as a result of this Conference, as quite illusory and will probably be abandoned. That will be progress. But on the positive side this vexed question was not determined and awaits still further study.

The limitations of space of this article make impossible any adequate treatment of the many important questions raised by the Conference, some hopefully solved, I think, others advanced toward solution, and still others merely stated and clarified. Differences as to the nature of the Church and the nature and efficacy of the sacraments were not resolved. It was not hoped that they would or could be in so brief a period or such a gathering. It was composed only of individual members of the communions cooperating. Now the reports are referred to the churches themselves. They should have the consideration which the ability, labor and thought which have been put into them deserve. Further steps will depend upon the response and the desire of the communions which share the ambition of their Lord that His disciples may be one in a form sufficiently visible to be recognized by the world and to serve as a testimony to His claim that God had sent Him.

It may fairly be said, also, that the way is now open for practical experiments in Christian union on the part of particular churches as never before, and perhaps this is the way that union is to be achieved—from the bottom, rather than from the top.



By courtesy of the *Literary Digest*

THE MEMBERS OF THE WORLD CONFERENCE ON FAITH AND ORDER, HELD AT LAUSANNE. THIS WAS THE MOST NOTABLE GATHERING OF CHURCH DIGNITARIES AND LEADERS IN MODERN TIMES, AND WILL HOLD PLACE AMONG THE GREAT CHURCH COUNCILS. ALTHOUGH IT WAS NOT A DECREE-MAKING BODY IT MAY PROVE AN EPOCH-MAKING ONE IN CHRISTIAN HISTORY



A Prayer of Thanksgiving

O GOD of love, we render Thee hearty thanks for all Thy mercies but especially for Thine unspeakable gift, Jesus Christ, Thy Son, in whom all gifts are included. We praise Thee that Thou dost keep mercy and truth with Thy people from generation to generation. Bless our mingling together this Thanksgiving time. May our home friendships become more and more deep and tender. We make special prayers for the children. We thank Thee for childhood and for all it means to homes and to this world. We pray for the aged ones. In the evening of their lives may the light of the knowledge of the glory of God in the face of Christ Jesus illumine their pathway. We thank Thee, O God, for the common faith that binds together Thy great household of believers throughout the world. Quicken us all by Thy Holy Spirit and fill our hearts with gratitude. We thank Thee for our glorious heritage as a nation. Preserve us from unbelief and all forms of unrighteousness, and from the sin of forgetfulness and ingratitude. What shall we render unto Thee for all the mercies which have crowned this year? We will take the cup of thanksgiving and call upon Thy holy name, and offer the sacrifice of praise in the name of our Saviour.—Amen.

First Thanksgiving Proclamation

The following is the first national proclamation issued by George Washington, first President of the United States. It is dated January, 1795, and makes good reading for today.

PROCLAMATION

When we review the calamities which afflict so many other nations, the present condition of the United States affords much matter of consolation and satisfaction. Our exemption hitherto from foreign war, an increasing prospect of the continuance of that exemption, the great degree of internal tranquility we have enjoyed, the recent confirmation of that tranquility by the suppression of an insurrection*, which so wantonly threatened it, the happy course of our public affairs in general, the unexampled prosperity of all classes of our citizens, are circumstances which peculiarly mark our situation with indications of the divine beneficence toward us. In such a state of things it is in an especial manner our duty as a people, with devout reverence and affectionate gratitude, to acknowledge our many and great obligations to Almighty God, and to implore Him to continue and confirm the blessings we have experienced.

Deeply penetrated with this sentiment, I, George Washington, President of the United States, do recommend to all religious societies and denominations, and to all persons whomsoever, within the United States, to set apart and observe Thursday, the 10th day of February next, as a day of public thanksgiving and prayer, and on that day to meet together and render sincere and hearty thanks to the great Ruler of nations for the manifold and signal mercies which distinguish our lot as a nation; particularly for the possession

of constitutions of government which unite and, by their union, establish liberty with order; for the preservation of our peace, foreign and domestic; for the reasonable control which has been given to a spirit of disorder in the suppression of the late insurrection*, and generally for the prosperous condition of our affairs, public and private, and at the same time humbly and fervently beseech the kind Author of these blessings graciously to prolong them to us; to imprint on our hearts a deep and solemn sense of our obligations to Him for them; to teach us rightly to estimate their immense value; to preserve us from the arrogance of prosperity, and from hazarding the advantages we enjoy by delusive pursuits, to dispose us to merit the continuance of His favors by not abusing them, by our gratitude for them, and by a corresponding conduct as citizens and as men to render this country more and more a safe and propitious asylum for the unfortunate of other countries; to extend among us true and useful knowledge; to diffuse and establish habits of sobriety, order, morality, and piety, and finally to impart all the blessings we possess or ask for ourselves to the whole family of mankind.

In testimony whereof, I have caused the seal of the United States of America to be affixed to these presents, and signed the same with my hand. Done at the city of Philadelphia the first day of January, 1795.

GEORGE WASHINGTON.

By the President:

Edm. Randolph.

Thanksgiving

Now gracious plenty rules the board,
And in the purse is gold;
By multitudes, in glad accord,
Thy giving is extolled.
Ah, suffer me to thank Thee, Lord,
For what Thou dost withhold!

I thank Thee that howe'er we climb
There yet is something higher;
That though through all our reach of time
We to the stars aspire,
Still, still, beyond us burns sublime
The pure sidereal fire!

I thank Thee for the unexplained,
The hope that lies before,
The victory that is not gained—
O Father, more and more
I thank Thee for the unattained—
The good we hunger for!

I thank Thee for the voice that sings
To inner depths of being;
For all the upward spread of wings,
From earthly bondage freeing;
For mystery—the dream of things
Beyond our power of seeing!

—Florence Earle Coates.

*The Whiskey Insurrection in Western Pennsylvania.

Offer unto God thanksgiving.—Ps. 30:14.

Thanks be unto God for His unspeakable gift.—2 Cor. 9:15.

Giving thanks always for all things.—Eph. 5:20.

Give thanks unto the Lord, call upon His name, make known His deeds among the people.—1 Chron. 16:8.

How shall we spend our Thanksgiving Day? Joyously, religiously, helpfully. Nehemiah said, "The joy of the Lord is your strength." Read such a Psalm of gratitude as the 103rd, or such comforting words as John 14. Specially try to serve every one you touch during the day. *Thanksgiving* is a most acceptable form of *thanksgiving*.

Rangoon Mourns the Passing of a Wonderful Woman

(This excerpt from a Letter from Field Secretary C. E. Chaney of Burma to Secretary J. C. Robbins, dated Rangoon, Burma, August 1, 1927, and describing the funeral services of the first woman physician in India, might be read with effect by our pastors to their congregations.)

I AM going to add just a line to the already bulky letter. The first item is one of sorrow and yet of victory. Some one may have written you of the death of Dr. Kingsley. This is indeed a great loss to our Baptist work, yes to all Christian work and social progress in the city of Rangoon. She was a wonderful little woman, and Immanuel Church will miss her more than any one can tell. Her wisdom, her counsel, her power of peace-making, her financial support, her loyal personal support were a great aid and comfort. There is no one in the church who was as indispensable as she.

But the thing I wish to tell is the wonderful tribute paid to her at this time. I doubt if Rangoon has ever witnessed such a funeral. Immanuel Church was crowded to standing room. Others hung in crowds about the windows and doors. Across the street from the church in several directions were great crowds gathered which would have filled the church over and over again. The streets were choked with gharries, autos, etc. And all this was in honor of the little woman who had ministered to the needs of every community of this cosmopolitan city. Also the medical profession, the Municipal Commissioners, of whom she was one, and other organizations were there to do her honor. Really, there was an atmosphere of quiet reverence which got one's heart strings

again and again as you looked into the faces of the rich and poor, Mohammedan, Hindu, Buddhist, Christian, Indian, Burman, Karen, Chinese and others. The lump kept coming up into my throat as I stood in the midst of this crowd and realized how they loved and honored her, this little woman who had literally worn herself out in unselfish service to mankind. She was the first woman physician in the land. She belonged to all, though she was Anglo-Indian. She belonged to all, though she had come up and ever been loyal to her Baptist connection. My heart could not help but offer the prayer, "Oh God, help me to so live among men in the service of Thee that some will as these mourn my passing."

The floral tributes were piled about in great heaps. Mr. Hanna, Dr. St. John, and Mr. Dyer led the service. Mr. Dyer made the address and did it exceedingly well. His use and interpretation of Scripture, intermingled with many fine selections from the poets, was most fitting. How we wished her family might have been there, but of the large family only one was in the country, and he, a brother, was way up near Namkham. He even failed to get down in time for the interment, which had been postponed until Saturday in hopes he could be here.

Then again Saturday afternoon another huge crowd gathered to follow her remains. Thousands stood by the roadside as the long line of autos and carriages passed by. Another short service was held at the grave. Thus has passed from earth to her great reward, her Master, one of the most devoted and most unselfish women we have ever known. We thank God for her service. She will be deeply missed by the city of Rangoon.

Some Facts to Set One Thinking

BY DR. F. A. AGAR

AN ANALYSIS of the official statistics, to be published in the 1926-27 Annual of the Northern Baptist Convention, presents some striking facts.

The total amount contributed by 1,391,737 Northern Baptists for all purposes was: Current expense, \$28,216,532; missions and beneficence, \$6,373,982, of which \$4,389,152 was paid through the Board of Missionary Cooperation. These amounts show that the Baptist dollar was distributed on the basis of 82 cents for current expense and local maintenance, and 18 cents for all missions and beneficence objects. Of this 18 cents, 6 went for purposes outside our cooperative work represented by the Board of Missionary Cooperation.

These figures show further a per capita giving for the year of \$20.20 for current expense, and \$4.57 for all missions and beneficence purposes, of which \$3.15 went to our cooperating denominational enterprises.

There was an increase of \$3,428,940 over 1925-26 spent

for current expense and local church work, but there was an increase of only \$71,024 over the previous year for all missions and beneficence objects. This increased giving went for purposes outside our denominational program, as we gave \$250,000 less for our denominational enterprises this year than was contributed the previous year. Putting this last fact into other words, for every dollar increase spent for the local church work, only 2 cents additional was provided for any outside missionary or beneficence purposes.

We report 109 less churches and 711 fewer ministers than in the previous year. While we added 66,652 by baptism, we show only a net increase of 9,395. The difference between dismissions by letter and letters received would not account for this enormous discrepancy. The death loss is less than one per cent per annum. We may well ask what became of the 57,000.

These statistics ought to make us very thoughtful.

How Fare Our Newest Citizens?

BY G. A. RIGGS OF PORTO RICO



A DISTANT VIEW OF BARRANQUITAS. THIS IS ONLY ONE OF THE MANY PICTURESQUE VILLAGES IN PORTO RICO



EARLY increase in exports; yearly increase in the cost of living; the same or greater poverty and misery among the masses—that in brief is the economic history of Porto Rico for the past fifteen years. Greater wealth is being created, and the comparatively few into whose hands it remains are flaunting it before those without whom it could not have been acquired; or else, those who are not absentee owners are traveling in other lands spending what Porto Rico so sorely needs. But much as the economic misery of Porto Rico needs to be broadcast through the length and breadth of the United States, that is not the purpose of this article. Our purpose is to speak of religious conditions, touching the economic only where it is most vitally related to this work.

Rome calls Protestant religion in Porto Rico a foreign religion. (Wonder what she calls Romanism in continental United States?) Let us have a look at the facts. Rome had undisputed sway in Porto Rico for four hundred years; she has done more for the people in the past twenty-eight years, since she has had to meet Protestant Christianity, than she did in all the 400 years previous.

After 425 years, plus, Rome does not have above a dozen native priests, and *no native nuns*, or "sisters." Protestantism, after twenty-eight years, *has no foreign pastors*; probably about half the women workers are from continental U. S., and possibly about the same proportion of teachers and doctors in Protestant institutions. Which then, in reality is the foreign religion? (By the way, what portion of the priests and "sisters" in continental U. S., or any other land, for that matter, are natives?)

Protestant Christianity demands an upright life on the part of its adherents. No one expects a Romanist to lead an upright life *because* he is a Romanist; all that is demanded is loyalty to an Italian whom they call "pope." But it was not my thought to speak of Roman-

ism, for even if I were to tell half the truth as to what it is where it had sway so long, our poor deluded Protestants in the States would not believe half of that half.

We believe and teach that Christianity is a universal religion. We believe and teach that a universal religion can sustain itself in any land and any age. That means that when properly introduced and established it should pay its own way and direct further propaganda. How is it making out along these lines in Porto Rico?

Well, Christianity has to work through human instrumentality, so it does not often accomplish all that it ought; it does not even come up to its exponents' ideals, much less the ideals it sets for itself. But there is progress; and one does not need to gather up ten or a dozen years and place them under a microscope in order to discover this progress. Let us look at our Baptist work.

There has not been a continental American president or secretary of our annual gatherings for more than ten years.

There has not been a continental American pastor of a native church, except as temporary supply, for a much longer time.

Five or six years ago the first native church on the island reached self-support—it was a Baptist church.

Two years ago we had two churches paying the entire salaries of their pastors, and another sustained by a local mission committee. At the present time, March, 1927, we have six fields (ten churches) receiving no salary aid from outside the island. Two more churches are looking towards full self-support during the present year.

Confessions of Christ as Saviour on the Baptist field ran into the thousands last year. After careful training and selection, 444 were baptized; and probably nearly 2,000 are at present under instruction.

The number in our Sunday schools is limited only by our ability to care for them; in fact we go way beyond

the number we can *properly* care for. In many of our churches the Sunday schools have overflowed into neighboring homes and vacant lots, oftentimes with no seats except the floor or ground. And in the small villages, in distant parts of the larger towns and cities, and out in the country, where as yet we do not have organized churches, all the work is carried on in homes, in the open street, or under the sheltering shade of a mango tree.

But perhaps the most marvelous impulse given to evangelism of late has been that of New England Memorial Chapel Auto No. 5. This car was secured through the good offices of Dr. Neil, and is a gift, through the Publication Society, of a good woman in New England. The car is under the direction of Rev. Daniel Echavarria, one of our most competent pastors. In the first five months' service more than 600 declared their purpose to accept and follow Christ. Hundreds of Bibles, New Testaments, and religious books have been sold to the people, many of whom would otherwise have had no opportunity to secure them. Rome has roared against this car from Porto Rico to New Orleans. They have rung their church bells in an effort to break up the services, and in one place they tried to incite a riot, which was "nipped in the bud" by the police. In spite of opposition, the work prospers more and more. In one virgin country field 126 confessed Christ in a campaign of one week, a lot was donated, money was raised for benches and lamps, and a temporary meeting place was donated until some kind of building could be erected. One of the proofs that the message had reached the hearts was that it reached their purses. The spirit of evangelism is thus increasing in our churches, among both old and young. An increasing number of our young people are becoming educated, and in proportion to the extent of the education, they are taking a fuller and more efficient part in the evangelization of these outlying districts, where almost 80 per cent of our people live.

But only a small portion of those who desire an education are able to secure it beyond the third or fourth grade; and this in spite of the wonderful strides the government has made in providing educational facilities. Just here is where we as Baptists have fallen down most shamefully. While we have been talking in sums of hundreds of thousands, and even millions of dollars for Baptist institutions at home, here are our newest citizens, Baptist citizens, as loyal Baptists as any at home, without a single Baptist school—unless we except the Training School for native women maintained by our Woman's Society. Yes, we do have a Theological Seminary, in conjunction with six other denominations. It is doing excellent work.

For fifteen years we have been begging to have this need supplied; and for almost that time our Home Mission Society has freely acknowledged the need—and as freely confessed that for lack of funds they could not supply it. Finally; a few years ago, we were told to get something started, a nucleus, something which would form a basis for an appeal. In the meantime our force of workers was being gradually reduced. Also year by year our budget for the work was being reduced, in all 25 per cent. Formerly the General Missionary did not have the direct care of any part of the field; there were district workers through whom he worked; yet he had

a full time office helper. Later, to save money, a Seminary student was secured to give part time in the office. Later, for lack of pastors, this same student was also given the care of a church. Meanwhile a district worker was dropped—and his work added to that of the G. M. Cooperative work was begun in the Theological Seminary; and the G. M. was made treasurer, member of the board of directors, and member of the executive committee. Then another district worker was dropped—and his work fell to the G. M.

But, if we would have a school we must get it started, and with no extra help, no building, no equipment, nothing. But on the mission field we have learned that it is "Theirs not to reason why, theirs but to do or die"; so we got busy. Oh yes, we had been just a little busy before, but no difference, we got busier.

Last fall, through a series of circumstances which we can think of only as providential, a way was opened for us to start the first year of High School work. A building was loaned to us. Boards nailed together served as benches and desks. Mr. Huse, our only remaining district missionary, gave up a pleasant, if exceedingly modest home, and crowded into a couple of rooms off the improvised schoolroom. The pastor of the local church offered his aid as a teacher—and so it was done. Done? No, not quite.

Dr. Neil of the Publication Society was on the island at the time we made this desperate effort at fulfilling the conditions the Society had laid down for an active propaganda. He was so enthused that he offered to make an effort to raise money for the purchase of an ideal site, which was then on the market. Were we happy? Were we hopeful for the future? Just to think! In spite of what had seemed impossible obstacles we had providentially been able to meet the conditions looking to the active cooperation of our Society in a campaign of propaganda for securing the most essential things for a "sure enough" school.

Did you ever notice that when your broth is especially good, that seems to be the time when the fly is most likely to fall in? I suppose our enthusiasm was a little too great—we were in danger of having an opportunity to really rejoice—and that might do untold harm to the supposedly solemn character required of a good missionary. At any rate we got another reduction in the budget instead of the promised cooperation.

Are we discouraged? Well, a missionary who stays discouraged more than a day or two at a time has no place in Porto Rico—I will not answer for other fields. Are we going to give up the idea of a school? Not so long as any one of our gray hairs stick to their proper place. By the way, do all missionaries turn gray in early life? Wonder if it is a sign of piety or pity; or is it that the "blues" all work out early in their careers, leaving nothing but pure white?

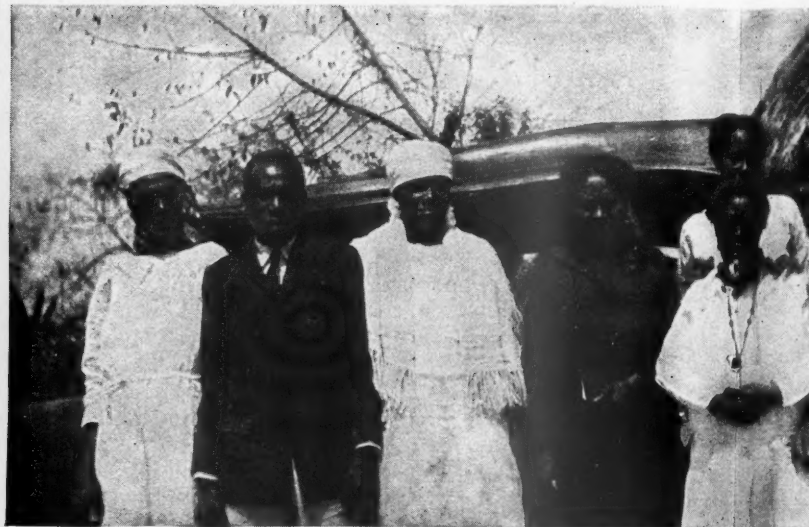
But, I must stop. Come down and see us; or if you cannot come, send; send a thank offering because of the educational advantages *you have*, so that we may buy that ideal little farm for a school site. Or, perhaps you would like to put up the first building as a memorial to a loved one—or in memory of yourself if you happen to love yourself more than anyone else. But you had better come down and see us in any case; see some Baptists who are proud of the fact, working at it, and making progress.

Missions in

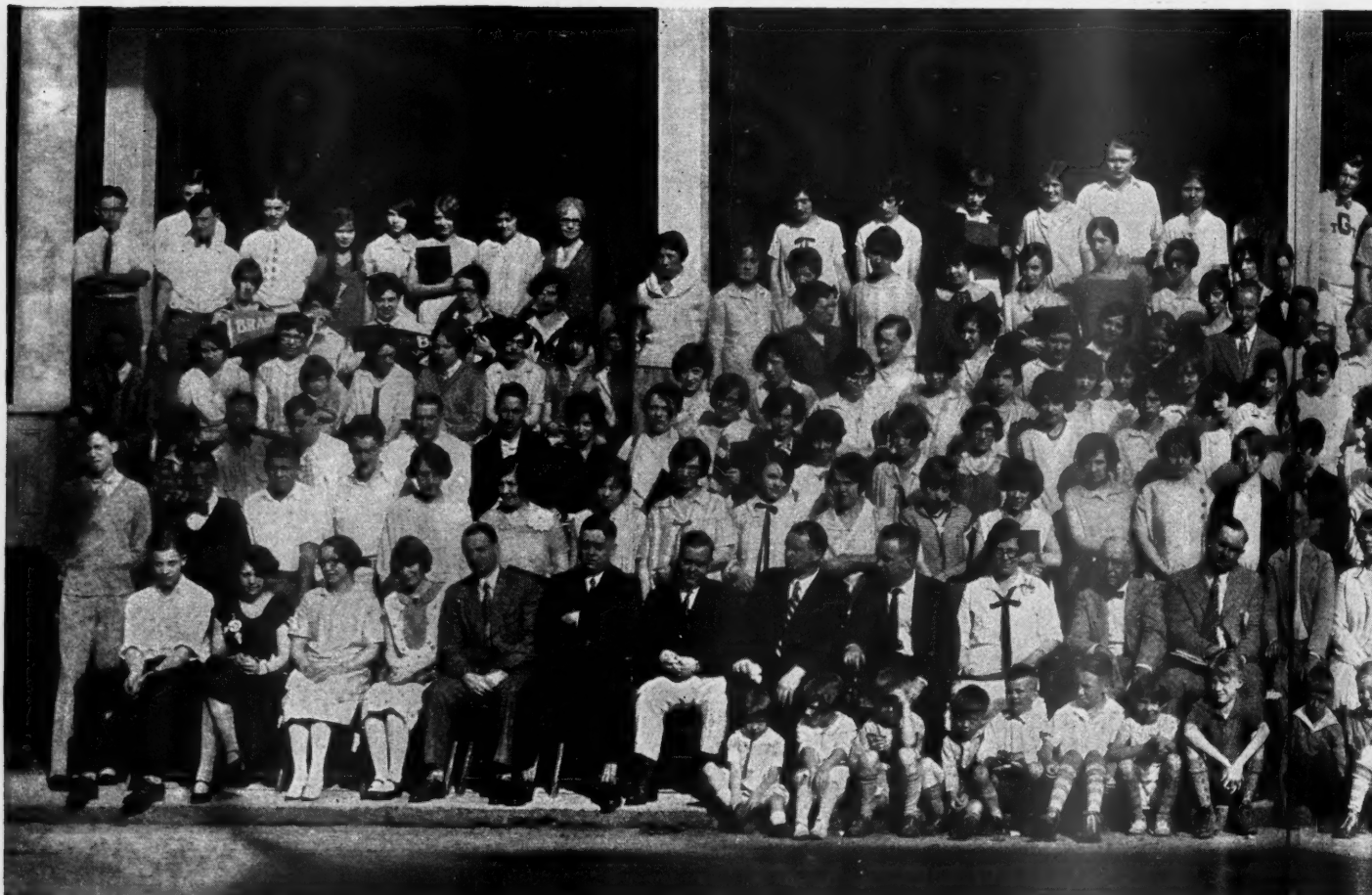
A COLLECTION OF PHOTOGRAPHS ILLUSTRATING
MISSIONARY ENTERPRISE AT



REV. A. W. BEAVEN, D.D.
Member of the Foreign Board's Far East Deputation.



A GROUP OF FAITHFUL CHURCH MEMBERS IN HAITI



FACULTY AND STUDENTS AT THE KISKI BAPTIST SUMMER ASSEMBLY, HELD

as in Pictures

IS ILLUSTRATING VARIOUS PHASES OF OUR
PRISE AT HOME AND ABROAD



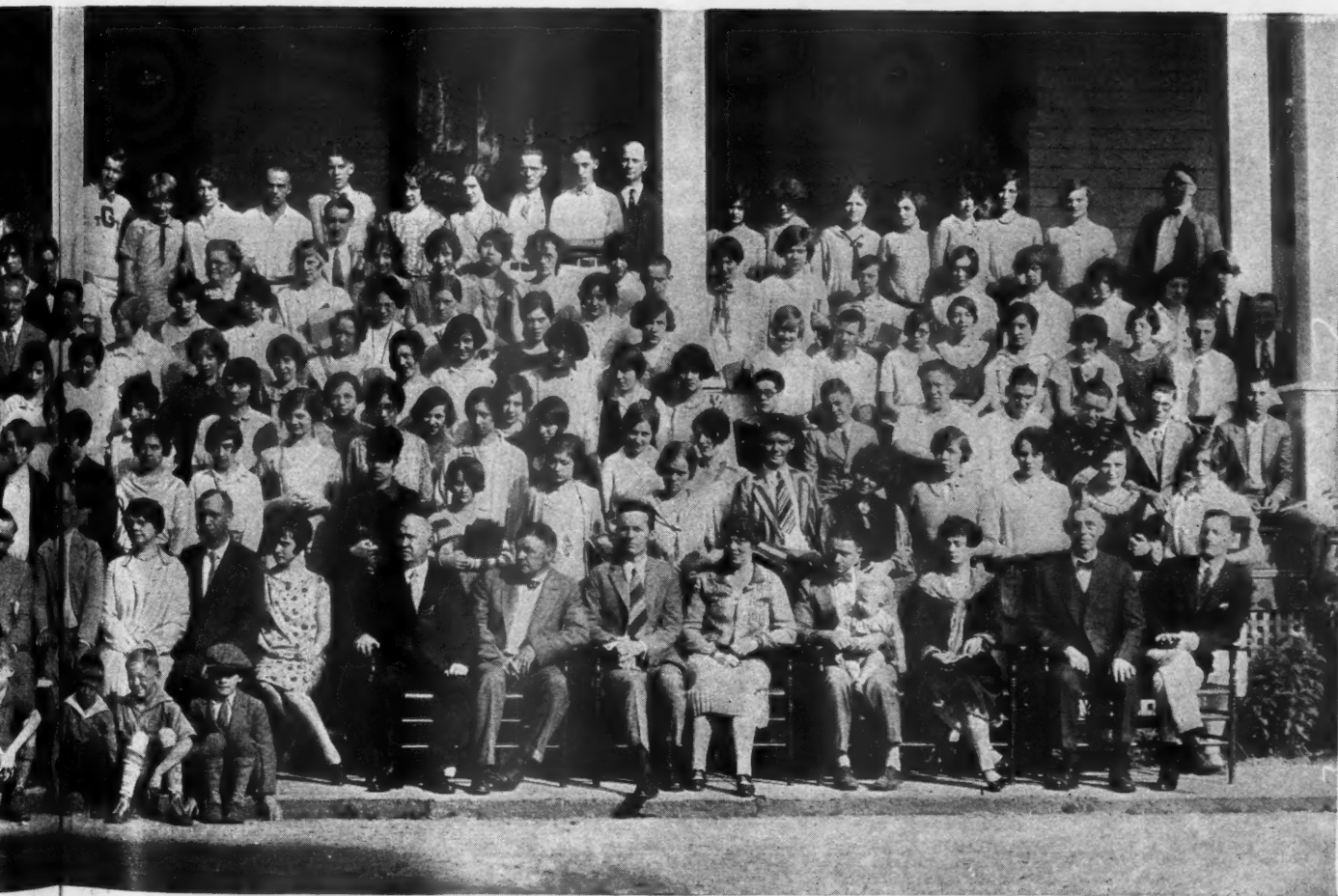
S IN HAITI



FLORENCE WEBSTER OF HANGCHOW,
WITH CHINESE CHRISTIAN GIRL



THREE KACHIN YOUTHS, BURMA



ER ASSEMBLY, HELD AT SALTSBURG, PENNSYLVANIA, JULY 11-18, 1927



PICTURESQUE SILVER BAY ON LAKE GEORGE, THE SCENE OF MANY SUMMER ASSEMBLIES



RENO INDIAN PUBLIC SCHOOL. TEACHER A FULL-BLOODED INDIAN



JAPANESE CHILDREN IN CALIFORNIA



RUSSIAN BAPTIST SUNDAY SCHOOL, CLEVELAND—RUSSIANS, POLES, SLOVAKS, UKRAINIANS AND OTHER NATIONALITIES

THE WORLD HORIZON

Looking Forward to Jerusalem

Extensive preparations are now under way for an international missionary conference that is expected to be of far-reaching significance. Beginning March 24 next and continuing until Easter Sunday, April 8, two hundred men and women representing Protestant Christians of every nation and race will assemble on the Mount of Olives outside Jerusalem for an enlarged meeting of the International Missionary Council. Of the two hundred delegates to which the conference is limited, eighty-five will come from countries that send out missionaries, and ninety-one from countries to which missionaries are sent, the remaining twenty-four to be consultative members, attending by special invitation. Thus, for example, there will be twenty from Great Britain and Ireland and twenty from China. Moreover, the delegates from the non-Christian lands will have equal standing with those from the so-called Christian lands. In its preliminary announcement the Council says: "If the responsibilities of the Christian mission in the world today are to be fulfilled, a new thing must come to pass. What the missionary movement needs more than anything else is a reinforcement of its vital energies. Only as new tides of spiritual life begin to flow within the Church can the waiting tasks be fulfilled."

The International Missionary Council is the direct successor of the Continuation Committee of the World Missionary Conference held at Edinburgh in 1910. At that conference only about a dozen delegates from non-Christian lands were present. Today the churches throughout missionary lands are much larger in number and strong in influence, and as already stated, their representatives will be almost as many as those from the churches of the West. One of the chief advantages of the proposed meeting in Jerusalem will be the opportunity it affords for those who are interested in particular problems to obtain help in their solution from those who have to do with similar problems in other countries. Such help can best be obtained in many instances in private conversation or in discussion in a small group. The program will be planned in such a way as to leave ample opportunity for personal intercourse between delegates, and for those who are interested in particular questions to meet in small informal groups.

Rev. Frank William Lee

The *Shanghai Times* gave large space to a sketch of Prof. Frank W. Lee, at the time of his election to the vice-presidency of Shanghai Baptist College. It says there was great rejoicing when after long deliberation Prof. Lee made known to the joint faculty of the College and Seminary that he had decided to accept the position. When the students heard of it they asked for a special service and gave him an enthusiastic welcome. Prof. Lee, the article says, has been a popular

teacher in the department of history and political science, and is well known as an authority in his subject. He is an earnest Christian. When he became a Christian at twenty-one he had to stand the severe test of strong opposition from his father, who was an influential leader of the Chinese citizens of New York city, "the mayor of Chinatown." He was no longer welcome at home and ran the risk of disinheritance. Though a lawyer by training and profession, he was ordained a Baptist preacher and served as pastor of Chinese churches both in Canton and Chicago (in the latter from 1914-1917).



REV. FRANK WILLIAM LEE, LL.B.

Prof. Lee is an ardent patriot. He was born in New York, and educated there in the public schools and New York University; but soon after he attained his majority he renounced his American citizenship and gave his whole-hearted allegiance to China, the land of his forefathers. He was one of the zealous admirers and youthful followers of Dr. Sun Yat-sen, and soon became the trusted friend and companion, as well as the private secretary, of that great leader in his difficult campaign for the rights of the Chinese people. In the first revolution of 1911 young Lee held the responsible position of head of the political department in the Bureau of Foreign Affairs. The article then enumerates other offices held by him in connection with the Central or Southern government during stormy times. These facts are of interest in connection with the article on page 600.

FROM THE WORLD FIELDS

WORD FROM REV. A. F. UFFORD of East China tells of the baptism of nine candidates at the Shanghai North Baptist Church in early August. Mr. Ufford's own station, Shaohsing, had nine baptisms in early July. Daily Vacation Bible School work has been carried on in three schools in Shaohsing, with over 200 pupils enrolled.

☆☆☆

THE BAPTISM of 58 people on the Loikaw field in Burma from March 1st to the middle of July is reported by Missionary G. E. Blackwell.

☆☆☆

THE FIRST TEACHER'S Institute ever held by the Baptist Mission on the plains of Assam gathered together nearly 30 teachers for a two weeks' course in methods and practice of teaching in Jorhat in May. Interest in primary schools was stimulated and it is hoped to make the Institute an annual affair. Six tribes were represented. One member was said to be the only Christian in the Deong tribe. He returned after the meetings to teach and preach to his people.

☆☆☆

THE NEGRO BAPTIST Christian Center in Detroit has been the scene of increased

activity during the past year. The banner month was February when the attendance was 1,710. The figure does not include the number that met in committee meetings and group meetings independent of the Christian Center program.

Foreign Missionary Record

MARRIED

Dr. E. S. Downs and Miss Gladys M. Hall, at New Brunswick, N. J., on August 26.

SAILED

From Seattle, August 16, on the *President Grant*, Miss Lucy K. Russell, for Japan, and Mr. and Mrs. H. D. Lamson, for East China.

From New York, August 27, on the *Franconia*, Rev. and Mrs. W. D. Sutton and two sons, for Burma.

From Seattle, August 30, on the *President Cleveland*, J. T. Proctor, D.D., for East China.

From Seattle, September 6, on the *Yokohama Maru*, Dr. and Mrs. J. R. Bailey and three children, for Assam.

From New York, September 10, on the *Carinthia*, Miss A. Verna Blakeley, Dr. and Mrs. E. S. Downs, Miss E. Marie Holmes, and Mrs. A. J. Tuttle, for Assam.

From New York, September 15, on the *Aquintania*, Miss Edith E. Crisenberry, for Assam.

ARRIVED

Miss Millie M. Marvin, of Gauhati, Assam, in New York, on August 24.

Mrs. C. H. Barlow and children, of Ningpo, East China, and Mrs. L. T. Helfrich and child, of Shanghai, East China, in San Francisco, on August 25.

Mr. and Mrs. B. M. Green and children, of Rangoon, Burma, in New York, on August 29.

Rev. and Mrs. W. R. Taylor and four children, of Suifu, West China, in New York, on September 11.

BORN

To Mr. and Mrs. J. G. Gilson, of Balasore, Bengal-Orissa, a daughter, August 23.

DIED

Rev. G. R. Kampfer, of Gauhati, Assam, in Rochester, Minn., on September 4.

REV. H. W. MUNGER, of San Jose, Antique, Philippine Islands, wrote in July of the recent organization in his station, newly opened to Baptist work, of a Christian Endeavor Society with 25 members, and a Men's Bible Class with a dozen members.

☆☆☆

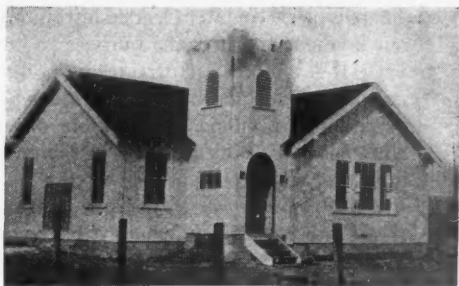
IN THE FIRST 23 weeks of his service as a medical missionary at Bana, in the Mong Lem district of the Burma Mission, Dr. R. S. Buker gave 8,556 treatments. This does not include cases to whom medicine was sent, but only those whom Dr. Buker treated personally.

☆☆☆

THE ACCOMPANYING photograph shows a representative group of Japanese Baptists who, with the two missionaries, Miss Amy A. Acock of Himeji, and Rev. William Wynd of Tokyo, met members of the Foreign Board's special deputation to the Far East. In the back row may be seen standing Rev. J. F. Watson, Secretary J. H. Franklin, Rev. D. B. MacQueen, and Rev. A. W. Beaven. A conference took place at the Haikes Memorial Church at Shigei, and considered, among other matters, the future policy of work on the Inland Sea.



A SIGNIFICANT CONFERENCE AT THE HAIKES MEMORIAL CHURCH ON THE INLAND SEA OF JAPAN



THE RENO INDIAN CHAPEL



THE BAPTIST INDIAN COLONY AT RENO, NEVADA

A SWEET-TONED bell has been hung in the tower of the chapel built by the American Baptist Home Mission Society for the Indian colony at Reno, Nevada. A large congregation of Indians met in the chapel for the dedication of the bell and a report comes from that meeting that all were greatly pleased with the gift. Those living at the far end of the colony testify that the bell can be heard by them very distinctly. The two photographs published above show the Chapel and a residence street, and on page 610 is a Reno Indian public school.

☆☆☆

A TWELVE-YEAR-OLD boy in the Baptist School at Moulmein, Burma, Tha Chain, can remember being stoned at the age of nine for being a Christian. Expecting to die, he prayed, like Stephen, for those who stoned him. He has been baptized, though his parents have never become reconciled to the idea of his being a Christian.

☆☆☆

FROM THE FAR station of Myitkyina, in the northern part of Burma, Rev. G. F. Geis writes of twelve people recently baptized in one village, and of seven in another. Others have asked for baptism and are being instructed. The town school is full, though eleven jungle schools have been opened in the last two years.

☆☆☆

ABIGAIL DIAZ, daughter of Rev. Abelardo M. Diaz, for many years pastor of the Baptist Church in Caguas and now editor of *Porto Rico Evangelico*, an interdenominational weekly of large circulation, graduated last June (1927) from the Ponce High School with the highest honors of her class. She has recently arrived in New York and will continue her education in Keuka College. The Baptists of Porto Rico expect great things of this young lady. In the national essay contest on the Federal Constitution her production won first place among all those submitted from Porto Rico, winning for herself a medal and for her school a large

flag. The accompanying picture, though taken four years ago, will give some conception of her interesting personality.

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DR. SAMUEL G. NEIL, reporting jointly for the Publication Society and the Home Mission Society concerning colporter missionary work from May 1 to July 31, 1927, states that the colporter missionaries spent 24,145 hours in visiting 32,676 families. There have been 885 conversions; 2 churches and 16 Sunday schools were organized. They have distributed without cost to the recipient 4,906 Bibles, Testaments, Gospels and religious books, as well as 254,396 pages of tracts.



ABIGAIL DIAZ, DAUGHTER OF THE PASTOR OF THE BAPTIST CHURCH AT CAGUAS, P. R.

ON SEPTEMBER 2, Rev. D. C. Graham, whose station is Suifu, West China, was given the Ph.D. degree from the University of Chicago. Dr. Graham recently started on his long journey back to West China

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THE MISSIONARY churches of New Jersey had 94 baptisms during the summer quarter. Of this number 20 were Italian, 10 Polish, 6 Hungarian, 4 Russian, 2 Swedish, 2 Slovak, making a total of 44 in foreign-speaking churches.

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THE YOUNG PEOPLE of the Negro Baptist churches of New Jersey were well represented at the Afro-American Summer Assembly held at Northern University, Rahway, thirty-four having registered and attended classes each day.

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ONE OF THE recent significant events in Baptist circles in Japan was the calling of the first faculty meeting of the Mabie Memorial School College and Theological Seminary. At present there is the Mabie School in Yokohama (academy grade only), and the Theological Seminary here in Tokyo, with Junior College Department affiliated as a preparatory department. These two schools close their separate existence at the end of the present school year in March, and unite to form a strong school in Yokohama. One of the interesting things in connection with the first faculty meeting of the new united institution was the fact that three of the key men in the new staff are sons of Baptist pastors in Japan. So does the mantle of the father fall upon the son in our work here. One of these was Mr. K. Watanabe (Colgate, A. B., 1925, A. M., 1926) whose return to Tokyo was made the occasion of much rejoicing. His addresses since his return have been widely heard, and he has presented America in a very favorable light. Such contacts promote goodwill on earth. Mr. Shinozaki of the Waseda Baptist Brotherhood staff left in December for Crozer Theological Seminary for further training.

The Baptist Laymen's Program of Education

BY HOWARD B. GROSE

AN EDUCATIONAL program of a new character has been mapped out for the Northern Baptist laymen, and it is already in process of introduction. To understand the situation it will be necessary to go back to the time of the Chicago Convention, at which formative action was taken. At a meeting held there of the National Council of Northern Baptist Laymen a new chairman was elected in the person of Dr. George Earl, widely known in the medical profession, president of the Midway Hospital and Mounds Park Sanitarium Association, Baptist institutions in Minneapolis and St. Paul, and a man of intense energy and spirit. At the Chicago meeting it was the consensus of opinion that the Laymen's Council should adopt an educational program for the coming year, and a program as unpretentious as the limited budget. The idea was to develop a plan whereby a large number of laymen throughout the denomination might have an opportunity to express their reactions to the present programs of the denomination, have opportunity to make suggestions and criticisms, and incidentally face frankly some questions regarding denominational life and their relations to it that would be pertinent and personal. It was suggested that these questions be printed in a "Primer," so called because it was to be the first of a number of such booklets. This Primer was to be sent to laymen in all parts of the Convention territory, and when a sufficient number of answers was received at headquarters an edited edition of the Primer would be published which would give to the denomination a cross-section of the thinking of our laymen on some important questions facing the churches today.

A further part of the plan proposed was that in addition to many laymen answering the questions individually, small discussion groups of ten or twelve at one meeting should be gathered in every church as far as possible, and the questions be frankly discussed by them. In this way a personal interest would be aroused, and the small group could accomplish in the way of discussion what could not result in a mass meeting of members. A summary of the opinions, sent to headquarters, would enable the editor of the new Primer to include the suggestions to those from individuals, and thus express the views of the larger number.

Following out the plan a tentative

Primer was evolved, and Dr. Earl, although an exceedingly busy doctor, has given generously of his time in meeting with laymen in different sections in the small discussion groups, seeking to learn in person how the plan works in action. During the past few months he has taken his vacation by presenting the Primer to small group conferences in Duluth, Minneapolis and St. Paul, Chicago and Omaha. During the last week of September he met groups of national, state and city secretaries and laymen in New York, Brooklyn, Boston, Philadelphia and Detroit. He has given freely of his time and energy to a work which has engrossed his interest, and wherever he has been able to go his enthusiasm and earnest convictions have been contagious. He makes it plain to the groups that he does not expect to do large things in a year; that the work of awakening a real and abiding interest in our laymen is not to be done by an occasional banquet and speeches which are fleeting in influence, but by education which involves thorough information as to what the denomination is, what its program for world evangelization means, what its methods are, and also what its claims are upon every layman who has confessed Christ and by membership in the church has enlisted in His cause. He does not believe that the desired end of a living laymanship that shall put the Baptist churches on the right spiritual plane of influence, and the Baptist causes on an advancing and not retreating line, is to be secured by building up an imposing organization from above. The end will only be secured when by voluntary leadership and common enlistment the laymen develop and sustain interest in all the churches, and become informed constantly as to the nature and progress of the missionary and other movements of the denomination in which they are active partners. To make a real start this year is all that the chairman hopes for.

The Council is to have only one field representative, and has called to this position Rev. R. G. Pierson, formerly of Pittsburgh, with headquarters in New York in connection with the Board of Missionary Cooperation. A Primer has been sent to every pastor in the Convention territory, and it is the hope that "Primer meetings," or small discussion groups, as suggested above, may be held in very many churches, even though the chairman or secretary cannot be present.

There is plenty of latent leadership among our laymen, and it is the purpose to develop this. When a natural leader of discussion is found, he can use his talent by organizing discussion groups in other churches in his association. The plan has large and beneficent possibilities.

The Primer has been received with interest and enthusiasm where it has been introduced. Write to the Council, 276 Fifth Avenue, for any number of copies of the Primer desired, and for further information about the program. In my judgment it has practical features that will commend it to the laymen, and it has potencies which, if the spiritual note is maintained and the underlying motive for service is never overlooked, may bring the Northern Baptists to such place and power as loyalty to the Great Head of the Church demands.

We give the questions in the Primer, with the Foreword. Every question is capable of arousing real discussion. It will be seen at once that all cannot be discussed at one session, and therefore the small group plan may extend its sessions at pleasure. It will also be seen that in order to have intelligent answers to the questions some preliminary knowledge and thinking are necessary. This is all to the good. If we can get the laymen to thinking seriously about the church and denomination, the hardest step to ultimate success will have been taken.

FOREWORD AND QUESTIONS OF THE "PRIMER"

FOREWORD:

We, the laymen of the Northern Baptist Convention, believe that we should form a closer and fuller fellowship with each other and with the Master. We must start at the very beginning and learn by self-examination and study the real privileges and responsibilities which we as Baptist laymen have.

This Primer is proposed in order to obtain the opinions of a large group of laymen concerning our denomination in its service to the world, to challenge us to think seriously of our discipleship and to enlist us in definite service for Christ and His Church.

QUESTIONS:

1. Shall the Denomination live? If so, why? If not, why?
2. Have we any right to call the United States a Christian country? Give reasons for your answer.
3. What are some of the really worth while contributions the Baptists have made in the cause of Christ?
4. Are Baptists in your town or city doing as much for the life of your com-

munity as other denominations, and if so, in what respects?

5. What are some of the strong elements in our denominational life?

6. What are some of the weaknesses of our denominational life?

7. What are the perils and losses of making Christianity the business of the ministry alone?

8. Why do not Baptist laymen's organizations succeed?

9. What would you like to see the Baptist laymen do?

10. What are the three outstanding things which have caused your church either to succeed or to fail this year?

11. What is your personal responsibility to the issues raised in this Primer?

12. Additional questions you would like to suggest for the Primer.

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BOARD OF MISSIONARY COOPERATION

Ho for the Land of Adventure

Overlooked by geographers, the Land of Adventure is to be explored by Northern Baptists in January. The fact that ordinary map-makers have ignored this fascinating realm is no bar to the proposed exploration, for the denomination has its own chart, and it is of such an interesting appearance that all who see it will want to join the Northern Baptist Caravan.

A license, bearing the signature of the president of the Northern Baptist Convention, will be issued to every applicant for a place in the Caravan. It is a unique document, bearing as little resemblance to any other credential ever issued as the chart does to a railroad map. Attached to the license will be two coupons, one an application to be detached and filled out with the name of the applicant when the license is issued. The other coupon will be detached later and surrendered in exchange for a copy of the *Chronicle*, which will be as necessary to a successful journey with the Caravan as the *Log* was to last January's World Tour.

Day by day throughout January, guided by the chart and the *Chronicle*, the explorers will discover places, people and situations in the Land of Adventure. Without revealing too much, it may be said that people are more important than places in this plan of exploration, and all may rest assured that the experiences of January will be quite unlike those of the World Tour.

Only enough copies of the *Chronicle* will be printed to supply one to each Baptist family in which a license is held, and

one to each individual Baptist who in applying indicates that he has no family domicile. Therefore it will be necessary for those who would make certain of going with the Caravan to make application as soon as announcement is made in the local church that licenses are ready to be issued.

To derive the utmost benefit and enjoyment from the exploration, the January number of *MISSIONS* should be read by all members of the Caravan, for Elihu Norton, whose qualities as a fellow-traveler are well remembered, will comment on what the Land of Adventure reveals. Extra copies of the magazine should be ordered as far in advance of January 1st as possible, in order that it may be available for reading every day in January. Non-subscribers will find this a good time to begin.

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Woman's Meeting in Spokane

September 15-16 there was held in the Grace Baptist Church of Spokane a two-day joint session of the Baptist Women's Missionary Union of Spokane and the Columbia River District Board Meeting. Because of the vast distances in this big district there was not a large representation from each of the four states, but the fellowship was very fine. The following visitors were present: Mrs. Edker Burton, Moscow, Idaho, president of the District; Mrs. D. D. Smith, Portland, administrative vice-president; Mrs. H. F. Compton, Seattle, foreign vice-president; Mrs. J. H. Kerr, Edmonds, Washington, Home vice-president; Mrs. George McLynn, Portland, chairman of finance committee; Mrs. F. C. Dunham, Olympia, associate secretary of White Cross; Mrs. R. E. Close, Portland, Secretary-Director of Oregon; Mrs. W. J. Agee, Twin Falls, Secretary-Director of Idaho; Mrs. E. T. Brown Livingston, Secretary-Director of Montana; Mrs. George, and Miss Louise Campbell, Missionaries on furlough from South China.

The two days' meeting was divided into three distinct parts. At 11 o'clock on Thursday, the City Union of Spokane, with Mrs. Grant Dyer, its president, presiding, opened the session with the usual business. One of the interesting things it is doing, is to pay the tuition of five girls at Linfield College. Mrs. Vevea, secretary-director of East Washington and North Idaho, gave a review of this work for the benefit of the visitors. A basket lunch was served at noon in the church.

The second division of the program was in the form of a state conference,

with Mrs. O. M. Fahey, state president of the women's work of East Washington and North Idaho, presiding. To this conference impressions of the Northern Baptist Convention were brought by Mrs. Smith, Mrs. Compton and Mrs. Kerr. The day's sessions closed with stirring messages from Mrs. George Campbell, who spoke on the foundations of their work, and Louise Campbell, who finished the structure so far.

The third division, the Columbia River District Board meeting, was presided over by Mrs. Burton. She brought an inspiring report of her summer's work in Assemblies and in the first W. W. G. house party in Montana, in the home of Mrs. Brown. Special emphasis was placed on the work of civics committees, and as a result a sum of money was voted to the use of Mrs. J. H. Kerr, chairman of the civics committee for the district, to be used to distribute the little book, "We, the People and Our Constitution."

Through the *Book of Remembrance* it was discovered that Friday, the 16th, was the birthday of our beloved Louise Campbell. A large birthday cake and a spray of roses were presented in the name of the District by Mrs. Burton. It was the first time in the two days that "Louise" failed to make a proper speech. Columbia River District is proud to claim the Campbell family of missionaries, and is rejoicing that mother and daughter are able to visit the churches within its borders.—Mrs. J. R. George.

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The Boston Conference on Royal Ambassadors

On Monday afternoon and evening, September 12, 35 Boston pastors and laymen met at the Stoughton Street Church to study Royal Ambassador methods. Field Secretary Carr and the business manager of the Ocean Park Camp, W. L. Pratt, conducted a conference in the afternoon on the Royal Ambassador camp for next summer. A New England dinner was served at 6.30. The evening program was opened by Mr. Pratt with stereopticon views from the Ocean Park Camp. It was planned to exhibit these at Association meetings during the fall months. Mr. Carr then showed how to establish a Royal Ambassador Chapter and explained the use of the materials for the monthly missionary program, also the loose-leaf materials on boy activities paralleling the material in the Boy Scouts Manual. Most of the 22 churches represented in the conference plan to form Royal Ambassador Chapters this fall. For other R. A. news see page 627.

Where Judson Began His Work

BY G. D. JOSIF

From all we can gather at present, Adoniram Judson, who founded the Mission in Burma in 1813, started his work in Rangoon—his first work—right in the district that today is called Lanmadaw. So you see, that spot is holy ground for the Baptist Mission in Burma. Today one of the two buildings we have for our school is shared by the Lanmadaw Burmese Baptist Church, the largest Burmese church in the land. If ever our building dreams come true we hope to have a building there that would serve both the school and the church adequately, and that would be a fitting memorial to Judson.

An interesting phase of the work here is the Sunday school connected with the Lanmadaw School. Attendance is, of course, entirely voluntary. Scarcely five per cent of the children come from Christian homes. Nevertheless, the attendance at Sunday school is nearly a hundred per cent of the attendance in the day school! Indeed, sometimes the attendance on Sunday is better than on week days, because many of the children bring their friends, brothers and sisters with them. I remember how three or four years ago one boy came into the school compound carrying his little brother astride his hip, Burmese fashion, and leading another boy by the hand, who in turn was holding on to another brother or friend! Here was a real little missionary, bringing his little brothers and friends to Sunday school to learn of Jesus. You will be even more surprised when I tell you that this boy came from a non-Christian home and was not a baptized member of the Christian church, but he loved Jesus and wanted others to experience that love.

Much credit for the fine religious interest in the school is due to Saya Tha Yin, the headmaster, and the teachers, all of whom are devoted in their service. Much has been done through this school to spread the gospel in that part of the city; but much more can be done. The opportunities are very great. For one thing, we lack room and equipment for greater service. We have about 300 children in the school, and eleven teachers; of the latter, ten are Burmans—three men and seven women—and one is an Indian woman. The majority of the children are Burman and Chino-Burman, though we also have a few Indians, and others.

Looking after schools is only a small part of our task. The major part of our present work is to promote and supervise

the evangelistic activity in our whole field—really a double field, the Rangoon Burman field and the Pyapon field. The latter was formerly in charge of another missionary family, but due to the shortage of funds, the Society could not spare

a family for that field and so for over four years we have had to look after it as best we could.

The Rangoon and the Pyapon Burman fields are located in the very heart of the delta of the Irrawaddy River. The delta comprises about fifteen per cent of the total area of Burma, or about 33,000 square miles. The population is some



TOP—A WELCOME TO REV. AND MRS. JOSIF AT THE LANMADAW SCHOOL. CENTER—A BAPTISMAL SERVICE AT PYAPON. BOTTOM—TEACHING STAFF OF THE LANMADAW SCHOOL

five millions, or about 37 per cent of the total population of the land. In area it compares in size to the state of Indiana, while the population is nearly twice as great as in that state. About one-third of the area of the delta is in our field, an area about the size of Belgium, while close to two million of the five million population is in our territory. Rangoon, of course, with nearly half a million people, is the most populous center; it is the capital of the province as well as its chief port, commercial and industrial center; it is, in fact, considered the second most important commercial port of the whole Indian Empire.

Our work is among the Burmans, who make up about two-thirds of the population of the province. In this territory we have eight Burmese Baptist churches on the Rangoon field, and four on the Pyapon field. Part of our task is to help these churches in every way possible to strengthen their own Christian experience and spiritual life, and to cooperate with them in an endeavor to reach the thousands of people of their own race—on the average about a hundred thousand for each local church. But in addition to what we can do in cooperation with these small, established Christian centers, we have other Burman workers, preachers and Bible women, with whom we are constantly working to reach out into untouched territory, or to follow up those who have shown a desire to know more about Jesus. Including the teachers of the school, the pastors of the churches and the preachers and Bible women, we have 45 Burmese workers. We have about a thousand church members in these twelve churches, of whom some 300 are in the Lanmadaw Church here in Rangoon.

When we remember that Judson himself started the work among the Burmans more than a hundred years ago and gave his whole life to it, and since then many other missionaries have done the same, it seems a bit discouraging to know that there are in the whole of Burma only about five thousand Baptist church members among the Burmans. It indicates how difficult the work among them has been and still is. Yet there are many hopeful signs for the future. The gospel of Christ is transforming both individual and community life in a way that is a decided step in the advance of the Kingdom of God in this land, and of no other group in Burma is this more true than it is of the Burmans themselves. Everywhere we go with the message of divine love we are received with friendliness.

Back in My South China Station

BY DR. C. E. BOUSFIELD



HOUSE BOAT TRAVEL IN CHINA

I am back at Sun Wu Hsien again and am greatly rejoiced to find all safe and well. The mighty hand of the Lord has been with His people here, and has kept them through many dangers. One of the first things I heard when I arrived was that recently there were nine baptized, and we expect more next Sunday. Of the nine, four were Hospital patients.

Before I reached Kaying I had a hard time with some anti-Christian students who got on my boat as it was leaving Sungkow. Mr. Adams came with me as far as that because I had so much freight, and very kindly loaned me his cook to see me as far as Kaying. These students refused to be friendly with us, which is unusual in China, if you make any advance at all, which I did. On the morning of the second day they got a rope and said they were going to "hang the running dog." They abused my cook and slipped a noose over one of his feet and acted as though they were going to tie him up and throw him into the river. Then they beat him, fortunately not severely, then they put the noose over his head to strangle him, but did not draw it tight, and promised to hang him in Kaying. After that they did not trouble him, except to kick him whenever they passed him. He is one of the mildest and most inoffensive of men.

About an hour before we got to Kaying they set on me. They tried to make me angry with filthy abuse. They could not do that, so they reviled the United States for "imperialism." There was nothing to be done but to be patient and silently to pray for guidance. Any unwise word might have had very serious consequences. Finally they struck at me, but did not actually hit me, and then some stranger on board told them to "speak good words to me," so they let me alone

after that. They told me several times that they would kill me when we got to Kaying. They did not keep their word, and I did not hunt them up to ask why.

After I got well away from Kaying things were very different. I was no more than 14 miles out when I began to have patients, and that kept up all the way along. It seems as though the people wanted to make up to me for what had happened by extra friendliness. They inquired for Mrs. Bousfield, and some wanted to know when our boys were returning, and every innkeeper wanted to entertain me free of charge, or at least said he did. I have an idea that they all knew me well enough to be sure I would pay just the same, but they wanted to be nice to me. The welcome became more and more hearty as I got nearer here. To be honest, I did not deserve the kind things they said.

Since my return I have heard many things to make me greatly rejoice. On one occasion it was reported that three hundred runaway soldiers were coming, and everyone who could fled, even the mayor and all of the city officials, the postmaster and the telegraph-office master and their families. Dr. Chiu was urged to flee too, but he would not. When they came, the officer in charge was a former patient and many of the soldiers had been treated in the hospital at various times, and they were extremely courteous and paid for everything they had. Many came as patients.

On another occasion, when the anti-Christian schoolboys made their attack, they could not get a following, so they just stole some books belonging to the pastor and came to our house and destroyed some flowers in the garden, and that was all.



HELPING HAND

Alice Chen

BY MRS. PRUDENCE WORLEY

A little girl in a mission school—what does it mean? How much does it have to do with the growth of the kingdom of God? That depends upon many factors, but they may all be comprehended in two—the little girl and God.

God was watching the little girl whose picture you see above and He brought to her financial aid a missionary who believed in girls, especially in girls who were not only eager to learn but who were willing to endure some of the hardness for Jesus Christ that must come to those who have little of the world's goods.

When the girl was in the midst of her primary course the loved missionary principal of the Swatow Girls' School went home to God. Fortunate it was for the little student that the missionary friend who believed in girls came to the rescue and for a time continued the school, and later, when she could do so no longer, and the Swatow Girls' School had to close for a time, saw to it that this girl was sent to Foochow where there was a good high school. Along with several Swatow schoolmates she finished her course and came back to teach in the Woman's Bible Training School.

But the missionary friend—now almost a second mother—felt that Alice Chen possessed the qualities of a leader and that she must have the best equipment possible. It was an ambitious idea, but it materialized and Alice Chen was sent to Ginling College. That four-year course was not easy. All the lessons were presented in a strange dialect, or in English, which was harder still, and it was necessary to practice economy in material things. But this hardness was but the test of character and the young woman stood the test.

We were proud of her when, in cap and gown, she helped form the graduates' procession on the beautiful campus at Nan-king. Every year since—and that was three years ago—the young woman has shown more conclusively her ability. She is now principal of the Woman's Bible Training School of Swatow and her greater responsibilities are but developing her latent abilities.

Pray that physical strength as well as intellectual power and spiritual vision

may be hers as she meets her daily task—the task of leading the women of China to know and to fill the great place that is theirs in today's Chinese renaissance.

A School Without a Roof of Its Own

BY THE MISSIONARY TEACHER

You may have heard it said that you could have a school with a teacher on one end of a log and a boy on the other, but I want to tell you about a school that has not a log of its own, nor a roof either, and how it has managed to keep under a roof belonging to someone else for nearly twenty years. It is a high school now, but perhaps you would like to hear about its beginnings and how it got started at all with no roof of its own. Well, I will begin at the beginning as all stories should.

Once upon a time there was a man who was the headmaster of the Government Boys' School and he said to himself, "It would be a fine idea to have a girls' school." Then you know there was no girls' school in that town and it was not the custom for the girls to go to school with the boys. This was a very fine idea, especially as he asked two fine Christian girls who were teachers to teach the school. But I do not believe he asked anyone else about starting that school and I will tell you why. One fine morning when these teachers were going to their little school someone stopped them on the way and told them that no one knew where the headmaster was—he had left town, and they whispered that they thought it was because of money. What to do they did not know, but they knew of someone who always tried to help people out of their troubles, so they went to see the missionary and begged him to take the "infant" school, which he did. I do now know whether he put it into the church building for a time or not, but I do know that it stuck its head under a roof downtown and did not go to the mission compound—there wasn't any place for it there, poor thing! But it grew in spite of all these drawbacks until it had to stick its head under three roofs at the same time, and had grown from a primary school to a middle school, and then to a high school, still with no roof of its own. It had been promised one but that is another story which I cannot tell now;

but I will tell you about the little hospital building and its roof without any ceiling and then how the school stuck its head under that roof.

In 1877—doesn't that sound a long time ago—it was before you and I were born—a missionary came back to the town and she brought with her some money to build a hospital. How the people rejoiced as she told them about it, and they saw the little building going up. It was a plain little wooden building, set up on high posts, and had one long room and one little room with a veranda back and front. When the Government built a hospital in the town the little building was used for a vernacular school. Then there began to be other vernacular schools so the little building was empty again. It was just at this time that that school without a roof of its own walked right up from downtown and stuck its head under the roof of that little hospital building. The little old building looked quite surprised and well it might, for there wasn't room for the school, double up its legs as it tried. Fifty of the smallest were chased



MISS ALICE CHEN

right under the missionary lady's house, which was inclosed with bamboo lattice. The others tried their best to get in but they just couldn't although some stayed on the verandas. The Government had not given any money to build this building, so it allowed rent for it. The rent was used to put a wall around the lower part so as to make four more rooms—low and hot on the south. But the funniest part was when chapel time came and this school without a roof of its own tried to double itself up like a jack-knife and sit in a seat and hold on with both hands to keep from falling into the aisle while it sang. I haven't a doubt that at this very minute as I am telling you this story they are holding on and singing just as hard as ever, only maybe now there are five in a seat. Don't you just wish that you could

walk in and see them—I am going to at Thanksgiving time. I will count them to see how many are in a seat, and if anyone falls out we will all laugh. We will all be so thankful that we are together again even if we do not have a roof of our own—not this year—and we will be very thankful that there is a log to sit on and it has a roof over it even if the roof does leak and has no ceiling. And when the rainy season comes and we have to stop our lessons and huddle together to keep dry we will play a wishing game and wish and wish and wish for a roof of our own.

Can you guess where we are?

Youth Seeking Truth

A young missionary was walking home from a Bible class in a large city in West China. She was conscious that for sometime a man had been following her but, being only two o'clock in the afternoon, it did not worry her. She dropped her handkerchief, without knowing it, and the man stepped up to offer it. He was young and very polite, and asked if he might continue walking with her as they were going in the same direction. They had barely exchanged two sentences of general conversation when the young man said.

"Do you believe Jesus is living today, and do you believe He has a message that can help my country and my people in this present time?"

He continued speaking and she learned that he was an officer in the Anti-Christian Society of that city. Since attending the meetings he had become convinced that they did not know much about the very things they were opposing. He said they were led into the movement by outsiders. But he had become curious to know more about Jesus and the lives of His followers.

"There must be some power in a religion that brings you from your country across the sea and helps you to live here even against opposition. I want to know more about that power your Jesus gives. May I come to see you in your home and learn the truths of His message?"

This is one of many hungry, earnest souls in China today, wanting to know the truth. Is it worth while keeping our missionaries there to tell them of Jesus and His message for sin-sick China!

A Challenge from China

Mrs. Salquist, who bravely remained in West China, writes in a personal letter as follows: "Give a challenge to the churches—a battle that is easily won never calls forth the courage of any army. It is when the fight is hard and it looks as if the enemy was going to win that real

courage is challenged and all the resources of any country will be put forth to win victory. Surely the hosts of the Kingdom of God can do no less! The question is not whether the work is difficult, or even seemingly impossible. The impossibilities challenge us now as never before to put all that we are and have at the disposal of our Lord for winning this land for Him." (This letter was written while Yachow was besieged by a rival general.)



MISS ALICE M. HUDSON

At Headquarters

MISS HUDSON RESIGNS

Miss Alice M. Hudson, for seven years the honored treasurer of the Woman's Foreign Mission Society, presented her resignation in June, but continued in the work until her successor was appointed on September 21st.

In accepting Miss Hudson's resignation, the Board expressed its appreciation of her faithful untiring service and its deep regret at losing her from the department with which she had been connected so many years.

As a girl Miss Hudson became associated with the Society with headquarters in Boston, and continued there in the Treasury Department. Upon the death of Miss Alice Stedman, Miss Hudson began her active work as Treasurer. She was among the number who came to New York to establish the new headquarters at the beginning of the New World Movement, and has made a valuable contribution in the working out of cooperative plans involving many changes in form of administration and method. Her contacts with donors, missionaries and cooperating organizations have been marked by a considerate, thoughtful courtesy which has been recognized by all. And her gracious personality will be long remembered at headquarters. During her service as Treasurer of the Woman's Foreign Mission Society, Miss Hudson's interdenominational contacts and her insight into financial matters caused her to receive the election as Treasurer of the Cooperating Committee for the Women's Union Christian Colleges in the Foreign Field. This volunteer position Miss Hudson still holds.

At a regular meeting of the Executive and Finance Committees on September 21st, 1927, Miss Frances K. Burr was appointed Treasurer, and a sketch of her will appear in the next issue of MISSIONS.



TIDINGS

The Reading Contest as a Hobby

The Reading Contest is my hobby, if a missionary is allowed to have one. Talk about opening the eyes of the blind and awakening a missionary conscience! The Reading Contest does all this. As a result of the Reading Contest on my field, the state of Wyoming, the members of one church which formerly had a hard time raising their missionary apportionment, set themselves to the business of reading missionary literature, paid their missionary apportionment and one-third more. Another church which did "not believe in missions" is accepting a larger missionary apportionment this year because it entered the Reading Con-

test last year. The members began to read for points because they were told that all regular Baptist churches were in the contest. They are sending in their one-twelfth of missionary money each month.

And with the Reading Contest there is the power of prayer. A number of prayer groups are organized in Wyoming. It is a help and source of strength to send out a call to prayer to these groups in special time of need. When the King shall say, "Come ye blessed," and the rewards are given out, those who have held the ropes through prayers, so that conditions have become workable on certain fields, will receive rewards



WINTER DAYS IN ALASKA. MILTON AND MARY—OUR YOUNGEST AND OLDEST

with those who have tried to do the work. Therefore pray.—*H. Mary Sundell*, General Missionary for Wyoming.

News Direct from Kodiak

The following extracts come from a letter of the Rev. M. L. Rickman, former superintendent of the Kodiak Baptist Orphanage. Rev. Wm. A. Goudie and his wife have recently gone to assume these responsibilities. They went out from the state of Colorado.

THE NEW BUILDING

Many great and good things have come to use. One year ago we did not have any definite information concerning the new building. It was seed time, harvest would follow without delay, and also winter in due time. On the tenth of June came the message telling of the accepted contract and as a result the new building, the Golden Project, has been completed. Numerous visitors have admired its construction and equipment and have spoken many words of praise for the women who have made such wonderful provisions for the orphan destitute children of Alaska. One of the supervisors of government schools, after a careful examination of the building, said that he had never seen any building of its kind that could equal it in arrangement for convenience in every respect.

THE GIRLS AND BOYS

We have 25 girls and 22 boys in the orphanage. Unless prevented by illness all of our children attend all of our regular services except the B. Y. P. U. The children are fond of music and are wonderful singers. I have been reading the Psalms at morning devotions, following the chapters in order and making two or more readings of the longer ones. I call for the same number in the song book. Even though the song is new, by the second playing they are ready to sing.

Our record for good health has been very good. The boys and girls are cheer-

ful, full of fun, and occasionally do things that are wrong and need the care and training of Christian teachers. A boy came to us recently from Port Lach. His teacher wrote to the Jesse Lee Home and the superintendent referred her letter to me for they had no room for him. His teacher said that she found him a little savage without any home or any one to care for him. She fed and clothed him and gave him his first lessons in school. She discovered something fine in him and did not want to leave him without a friend. It was our task to "civilize" him. He had never seen anything like our domestic animals and wanted to ride them. Windows were new and he preferred to use them instead of doors for entering and leaving the building. One day he took a dory out and fastened it to the buoy. The boat was plunging and the angry sea threatening to plunge him out when he was discovered. He did at least a hundred things that our boys had never thought of doing. Even so I dared not send him away. His matron gave him a bodyguard, and after six weeks of constant care smiling Freddie gives promise of becoming one of us.

During the year thirteen boys and girls have been baptized. All of them are trying to lead Christian lives. All of the children were able to read the book of Acts in the month of March. I wish that I could tell you more of the fine qualities and splendid characters of our children were once friendless and destitute, cheerless and resentful, now going about their daily labor with smiles and laughter, sharing the pleasures of boatriiding, gathering blueberries and malinas in the enchanting moss-draped forest. If I were able to give you a true picture of these boys and girls as we see and know and love them, you would have some compensation for the great investment you have made in Alaska. A greater compensation will come in their personal missionary services.

Items of General Interest

HOME MISSION TRAILS

The cover of *From Ocean to Ocean* shows the area of home mission work, while the program supplied with each copy is based on the idea of following various trails. Trails of Evangelism, Christian Friendliness, Education, Hospitality and Healing beckon missionary-minded women to present Woman's Home Mission work in their meetings. *From Ocean to Ocean* will make excellent supplementary reading with *Fifty Golden Years*. It may be secured at any Baptist Literature Bureau for 40 cents.

BUDGET INFORMATION

The monetary matters of the National Societies often have taken on an air of mystery, but those days are over. Three free helps have been prepared dealing with the budget and expenditures of the Woman's American Baptist Home Mission Society. One of these, "Alice in Budgetland," is part of the familiar story of *Alice in Wonderland*. This time Alice wanders through Budgetland and learns just how and where the missionary money grows. "Showing You How Far Your Missionary Dollars Will Go" gives the individual items of the entire budget for the whole work. Then at the Board meetings in Chicago Mrs. Mary E. Bloomer, national treasurer, presented a sketch entitled "Mother Goose in Budgetland." This is not only an informing exercise but also very amusing for the young people of the church to present.

FIRESIDE SCHOOL WORK

One of the pioneer enterprises of the Woman's Home Mission Society among the Negroes is the Fireside School founded in 1884 by Miss Joanna P. Moore. From the present staff at Nashville, Tenn., comes the good news of the recent baptism of 30 believers. Negro women who enroll in the Fireside School's Training Class devote themselves to the task of personal evangelism, distributing copies of the paper *Hope*, and endeavoring to secure converts wherever they may be.



FOUR OF THE OLDER BOYS AT KODIAK



WORKERS AT FIRESIDE SCHOOL HEAD-
QUARTERS, NASHVILLE, TENN.

CHRISTIAN AMERICANIZATION INTERESTS

Christian Americanization Chairmen and Volunteers, Attention! Three new pieces of literature are ready to help you in your fall work. *The Hungarian Land-*

lord with a Heart and Other Stories, contains a group of true stories suitable to tell to missionary and Sunday school groups. "The Light of the Star," by Dorothy Bucklin, is a pageant which gives the Christian Americanization message in a realistic manner by a series of five episodes. The pageant and stories may be obtained for five cents each at any Baptist Literature Bureau. Then, if your pastor is not informed and sympathetic to the work, send him the leaflet entitled *Just Around the Corner*, a message written by Dr. Francis Carr Stifler of Wilmette, Illinois.

HISTORICAL BOOK SALES

The sale of the historical book, *Fifty Golden Years*, by Mrs. Orrin R. Judd, has exceeded all expectations. In fact at this time over 4,000 copies have been sold. Orders should be sent in immediately to insure delivery, for the entire edition was only 5,000.

department of Shurtleff College. The last two years of his college course were taken in what is now Colgate University, from which he graduated in 1879, continuing his preparation with three years in the Theological Seminary at Morgan Park, Ill. He married Miss Jennie Wortman in June, 1882, immediately after his graduation, and the young couple set out for Washington, where Mr. Campbell preached regularly at Colfax, Pullman and Garfield until he resigned to go to the foreign field. Three more years of pastoral work in Washington were carried on, however, before Mr. and Mrs. Campbell and their three little children set out in the fall of 1887 for Swatow.

In the fall of 1901 Mr. Campbell, then on furlough, resigned to take up work as City Missionary in Seattle. He was later Superintendent of Chinese Missions on the Pacific coast, with headquarters in San Francisco. At this time he published a monthly called *The American Oriental*. After another period of pastoral work in Washington, he was reappointed a missionary in 1908, when he and Mrs. Campbell, with the three youngest of their eight children, returned to South China. In 1916 he was compelled to leave his work, quite broken in health.

Mrs. E. S. Burket of Sun Wu Hsien, Miss Dorothy Campbell of Swatow and Miss Louise Campbell of Kaying are missionary daughters of Mr. and Mrs. Campbell. Miss Louise Campbell has been carrying on the work for girls begun by her mother. Mrs. Elia Campbell Whitman, who died in Seattle in September, 1926, was a sister of Mr. Campbell and another member of the family to give her life to South China.

After Ten Years

Missionary E. H. Clayton of Hangchow, East China, has sent the accompanying photograph of the Wayland Academy Y. M. C. A. taken ten years ago. He writes: "I am giving a statement of the present position of each of them which will show, I think, the character of Christian work carried on in our schools here in China."

tral station for the Hakka work, a city which the people had made the headquarters for political and literary life. The early days, when the missionaries were first getting a foothold, were especially difficult.

Mr. Campbell was born in St. Charles, Ill., on June 9, 1858. He was converted and baptized in the winter of 1872, the year in which he entered the preparatory

Two are ordained pastors, Nos. 10, 14.

Four are preachers, Nos. 3, 5, 8, 18.

Four are Wayland teachers, 2, 4, 6, 13.

Five are other teachers, Nos. 1, 5, 9, 7, 11.

Three are business men, Nos. 12, 15, 17.

One is a social worker, No. 16.

Thus, fifteen out of nineteen are in active Christian work today. Ten of them are college graduates.

Rev. George Campbell

On July 18, Rev. George Campbell died at McMinnville, Ore. He and Mrs. Campbell were the first missionaries appointed directly to work among the Hakka people in South China, and he had given in all about 18 years of service on the field. After careful consideration, Mr. Campbell chose Kaying as the cen-



OFFICERS OF Y. M. C. A., WAYLAND, 1917

Evangelism in Udayagiri

By F. W. STAIT

We had received an earnest invitation to visit a village called Ariapadiya. Five students from the Ramapatnam Baptist Theological Seminary went with us. We had many thrilling experiences before we reached the village. The river was crossed with difficulty; I waded across up to my armpits. The Seminary students had a practical experience which they will not soon forget. It took us all day, without food, to travel about ten miles. The ox-cart could only go a few yards at a time. The whole country was converted into a bog, and the wheels of the ox-cart would sink up to the hubs, with the result that the contents of the cart would have to be unloaded and carried to a hard spot on the jungle track. Remember that there are very few good roads from village to village in India. The Seminary students wished that they had not brought so many steel trunks with them. I went ahead on foot to the village and waited hour after hour for the arrival of the cart with my small tent and food supplies.

We camped quite near the outcaste hamlet so that we could carry on our work of evangelism among those who had invited us. On Saturday evening we had a service among the heathen Madigas, several of whom had expressed a desire to be baptized on confession of their faith in the Saviour. About 30 men and women were comfortably seated and were listening to my gospel message when suddenly a woman came out of her house and in anger tapped on the head several of the men who were reported to be her sons and son-in-law. She told them in stern language not to be baptized. Talk about women having no power in India! That Queen of the Madigas made those strong young men tremble and it resulted in their promise. However, we had the joy of baptizing 17 converts on Sunday evening, the first baptisms ever administered in this village. We gathered together under the trees. The place was filled with the wonder of "His presence." It was His voice we heard saying, through His servant, "Take, eat; this is my body"; "Drink this; this is my blood." It has been our policy to organize indigenous churches wherever we have found the essential qualifications. We have five organized churches at present with an average membership of 114. We hope in the near future to organize another village church.

We find that whenever a Christian community with a sufficient number has

been organized into a church the people seem to put on a new life. They become an aggressive spiritual force. They also give more for the support of their pastor. I find it important to visit the churches at least once a month. If the missionary himself is unable to go, he should send a good representative. Much good is done by "confirming the souls of the disciples, and exhorting them to continue in the faith." The Nanipad Church is situated five miles from Udayagiri. The village is near the government road, consequently we have visited it every month. It is a joy to see the gradual growth in spiritual life of this church of 60 members.

We have discovered that there in Udayagiri "God hath chosen the weak things of the world to confound the things which are mighty." Our village churches and schools are manned by men and women of the lower grade. "God hath chosen the weak." He makes no mistakes. Peter, the humble pastor of Nandipad church, passed his fourth standard only; but during the past five years he has brought 104 precious souls to the feet of Jesus Christ. These received baptism and became members of village churches.

It may be of interest if I here quote one of the letters I received from Peter: "We the Nandipad church members and pastor beg to bring to your kind notice that there are 12 people ready to take baptism here and join our church. We therefore request you most respectfully to come here along with Mother Stait, for we are very anxious to see her. Also bring a few of the elders of the Udayagiri Church. We want you to stay here for three days and conduct good services. When you come kindly bring with you some bread and wine for the Lord's Supper. Please do come without fail. We will await your arrival." We went as requested, and all that Peter wrote came to pass—"He shall see of the travail of His soul and shall be satisfied." Peter has baptized 18 converts from heathenism during the year.

Rev. George Richard Kampfer

On Sunday afternoon, September 4, Rev. G. R. Kampfer died in Rochester, Minn. Funeral services were held on September 7 at Pekin, Ill. Mr. Kampfer had been for nearly twenty years a missionary in Assam. Broken in health after the terrific strain of caring for six large fields, he came home for rest and medical care in 1926, but he was eager to return to his work. He had seen the cause of Christ prosper. In 12 years the Mongolai Church in upper Assam increased

in membership from 12 to over 3,000. He had seen primitive people fast losing their fear of unfriendly spirits. On recent tours he had met groups of people going about not only to preach, but also to burn down "devil-houses" and to destroy the sacred offerings put in the thatch of cottage roofs to ward off demons. The change became at last a mass movement, whole villages turning to Christ, and boys in their teens serving as teachers for lack of older workers.

Mr. Kampfer was born in Pyrmont, Waldeck, Germany. He was brought up in this country and joined the Baptist church when he was 14 years old. After completing his studies at Rochester Theological Seminary, he and Mrs. Kampfer sailed in October, 1910, for Assam.

After his language study, Mr. Kampfer was assigned the task of working among the hundreds of thousands on the North Bank of the Brahmaputra River, where there were as yet no Christians. Hindu and Mohammedan peoples are there, as well as the spirit-worshipping tribes. Throughout Assam are large tea estates which have drawn thousands of coolies from other parts of India. Uprooted from their tribal connections and their religious traditions, these workers are readily Christianized. Nearly a fourth of the Christian constituency of Assam comes from this group.

Again and again Mr. Kampfer was called upon to take charge of other fields in addition to his own. Although working beyond his strength, hardship could not check his enthusiasm. With the discouragement of an undermanned mission staff, he saw the promise in the attitude of the people and was anxious to carry on his part. Writing last year of a deserted mission house, now the habitation of rats and lizards, its windows darkened by the tangled jungle creeping down, he added, "Never before has the field been as promising as it is now. The prospect among the people is, as in the old answer, 'as bright as the promises of God.'"

☆☆☆

DR. CHARLES B. TENNY writes that 550 young men are enrolled in the middle school and that 500 applications have been received for the entering class in the Mabie Memorial School at Yokohama, Japan. There are more than 50 in the newly organized college department and 35 in the College of Business Administration. The English Night School is flourishing with more than 200 enrolled. Dr. Tenny closes his letter by saying, "We have a busy place and a wonderful promise."



THE HOME LAND

News Briefs from Latin American Fields CUBA

Throughout the greater part of the year we have carried on an intensive evangelistic campaign which has reached practically every church in the mission. Great numbers have made profession of faith and in all some 361 have been baptized, the largest number we have ever received in any one year. This work has been done without a special evangelist. The pastors have helped one another.

Our Cuban Home Mission Society continues to function in the same efficient manner as in the past. A little better than one in three of our Cuban pastors is now supported by Cuban funds on a Cuban home mission field. This does not include our four independent self-supporting churches.

Our greatest need at present is for better and more adequate buildings for our churches. The majority of our houses of worship are wooden structures, hurriedly put up in the early days of the mission and fitted to try out the possibilities of the new fields but never meant for permanent occupancy. Our work is now established and the country villages have become thriving towns and cities. The wooden buildings are no longer adequate, nor do they represent the real value of our enterprise. We must replace them with modern structures more in harmony with present surroundings if we are to maintain our standing and advance.

Our central school at Cristo has some sixty pupils less than last year, the loss being confined to the lower school. In our upper school (high school and junior college) we have a larger number than ever before, 207 in all.

We have a fine group of young men preparing for the ministry, eight in all, pursuing our regular four-year course. Gradually the quality of our ministry is improving, largely due to the continued success of our educational policy. We are determined to have an educated ministry second to none.—*Robert Roulledge*.

EL SALVADOR

The home missionary supported by the Baptists of Salvador, has been maintained without difficulty in his work in the Department of Chalatenango. An organized church with many out-stations

is already the result of this effort. This year advance has been made by the churches in the provision of a mule and outfit for their representative, as also by an organized visit by the worker to all the churches of the republic, hoping thus to stimulate their zeal in home mission effort.

We rejoice to see that the number of baptisms has been doubled this year. The small number of 89 last year gave us sorrow, but the number has increased this year to 156.

The twenty churches report fifty out-stations and eighty preaching places.

In the total contributions from the congregations we see again an increase of \$756.42. The increase last year over the previous year was \$932.08 U. S. currency, the total amount this year being \$3,827.34.—*P. T. Chapman*.

HAITI

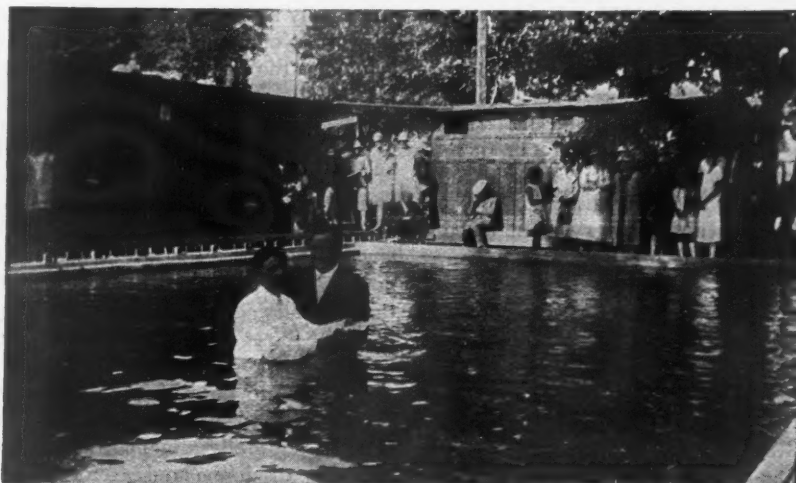
Last year we reported awakenings in three country centers, viz., La Londe, Trou (two out-stations), and S. Michel. These districts are still receiving fresh evidences of the Spirit's working. As a consequence the problem of finding room for the crowds who press to hear the preaching of the gospel has become acute in each place. The churches were built to meet the modest requirements of days when the annual increase in membership was rarely more than three or four. The members from La Londe, who have been attending Ouanaminthe have purchased a good site in the center of the town, and

have erected a preaching hall. At Trou, room was first made for the newcomers by packing the children on the platform, but lately it has been found necessary to erect booths each side of the main building, and those who cannot get in are thus able to hear if they cannot see what is going on inside. At S. Michel new benches have been placed in the church, but the problem there is even more urgent than at the other centers. The Trou Church has launched a \$1,000 campaign for the erection of a new church on a splendid site recently purchased in the center of the town. At least \$4,000 more will be needed and the friends at Trou are praying that the Lord may send them this amount.—*A. Groves Wood*.

A New Church as the Result of Chapel Car Work

At the very foot of the great Mt. Shasta in Northern California, a Baptist church has been established in Mt. Shasta City, as the direct result of the visit to that community of chapel car missionaries, Rev. and Mrs. J. D. Chappelle, under the joint auspices of the Publication Society and Home Mission Society. Before the coming of the chapel car Good Will, carrying to this remote place these faithful missionaries, there was no church in this region from Redding, California, to Ashland, Oregon, a distance of 160 miles. There are reported to be a large number of Baptists scattered all through this region who are anxious for a church of their own faith, and they consider the new church at Mt. Shasta City as a regional church, some of them coming as far as 68 miles to worship there. The church was organized with 60 members.

One of the converts is seen in the act of baptism in the picture below.



REV. J. D. CHAPPELL BAPTIZING JOHN F. FIELD, 62 YEARS OLD, AT MT. SHASTA, CAL.

Around the Conference Table

Early Morning Prayer

At the closing session of the annual meeting of the Woman's Foreign Board in Chicago five missionaries, representing five of our fields, mentioned special items for prayer. Miss Ethel Cronkite, of Bengal-Orissa, asked for prayer for a missionary for evangelistic work in that field. Miss Lena Keans, of South India, asked for prayer for a better understanding of the rising generation in India on the part of the missionaries, and for more Indian leaders to reach the untouched villages. Miss Stella Relyea coveted a Bible Training School for East China, and suggested we pray for ourselves and all Baptist women. Miss Mabel Bovell's desire was for trained, consecrated, self-forgetful Christian leaders for the women and girls of West China. Miss Etelka Schaffer spoke of the appalling need of the Congo, with so few to meet it, and asked for prayer for more laborers. Will not the readers of this corner of MISSIONS join us in prayer for these objects?

God wants large prayers. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Has Your Clock Struck?

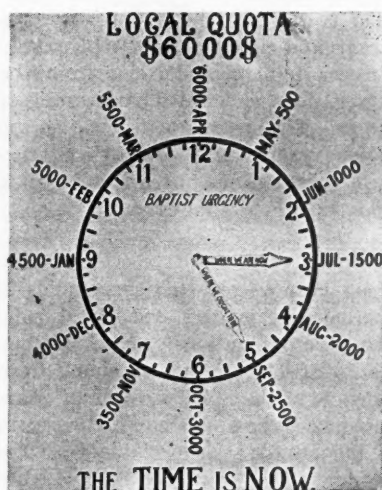
The Committee of Conference is constantly emphasizing the importance of Baptist women in local churches feeling responsible for securing church action on church missionary quotas, one-twelfth monthly payments, and a pledge by every member. At a recent meeting of the Committee it was decided to adopt a symbol which could be used by women in local missionary societies, and in Associational, State, District and National meetings, to excite interest and to cause the women to question the situation in their local churches and arouse them to activity along these special lines. Through the regular line of organization it is proposed to see that every woman's missionary society knows its own church quota, and that every Association and State woman's organization know their quotas. A clock will be used to visualize to each group the place where it would be if paying its quotas on the basis of one-twelfth each month, and, in contrast, where it really stands according to the amounts of money paid into the State office from the local churches

within its given areas and in the given time. The following slogan has been adopted:

"The Time is Now."

The Committee feels that such a symbol will help to carry successfully the ideas which the denomination feels are most important in the carrying out of the year's missionary work.

Within a few days suggestions will be sent to every woman's society as to the making and the use of the clock.



Stewardship and the Trained Mind

Is it not painfully true that in carrying on our social, philanthropic and educational work there is a great deal of misdirected energy? Oftentimes we are reminded of one of Stephen Leacock's heroes who "jumped on his horse and rode madly in all directions." We plunge into endeavor with vast enthusiasm only to fall by the wayside when the undertaking loses its first allure.

"Here is one of the supreme tests of life, to return with power, to face old tasks with new faith, to bring to the familiar and recurrent that eager sense of possibility with which we face the new and untried." Returning with power to old tasks and thinking a thing through as well as carrying it through, is one of the evidences of a trained mind behind the project.

The verb to train is derived from the Latin *trano*, to draw, and its definition implies not only previous instruction, but also discipline and exercise. The missionary program of the day cries out

for leaders not only with willing minds but whose practice it is to select, organize and use to best advantage the material upon which they work.

Not every one has the opportunity to develop this type of mind. How great a responsibility then devolves upon those who are thus signally endowed! John Grier Hibben says, "Responsibility belongs to that class of things which, when divided, each part is equal to the whole." If this be true, one must face his part of any responsibility as though it were the whole, and act accordingly.

Grant the idea of the stewardship of the whole life (and how can a Christian do less?), then the mental powers are only ours to make them His. Countless avenues are open for service as leaders, teachers, speakers and writers in every department of the organized missionary work of our denomination, and every phase of the work is a perpetual, vital challenge to the many who have the ability but not "the will to do." A well-known physical trainer says that the best way to attain an ideal carriage is to try always to touch some imaginary object with the crown of the head. The best way to attain spiritual poise is to strive to measure up to the highest point of development in body, mind and spirit for the Master's sake.—Rachel G. Smith.

The Christmas Offering

The following is a copy of the flier which will be used to call the attention of Baptist church members to the Christmas Offering. It is sincerely hoped that members of our Baptist churches, Sunday schools, women's societies and young people's organizations, will take this suggestion seriously, and that they will all give to Christ a gift commensurate with their love for Him.

MY CHRISTMAS LIST

Have you made your Christmas list,
Thought of every one?
Grandpa, grandma, mother, "dad,"
Daughter too, and son?

Have you made your Christmas list?
Giving's in the air!
Nieces, nephews, uncles, aunts,
Friends from everywhere.

Have you made your Christmas list?
Yes, beyond a doubt!
It is Jesus' Birthday, too,
Did you leave Him out?

Make His gift the first of all!
"Inasmuch as ye
Did it to the least of mine,
Ye have given to Me!"

Christmas gift to all the world—
Dearest, first and best!
When I make my Christmas list
His name leads the rest.

—Edith G. Estey.

Jesus Christ, my Saviour	Grandma
and Lord	Grandpa
Mother	Granddaughter
Father	Grandson
Wife	Uncle
Husband	Aunt
Daughter	Niece
Son	Nephew
Sister	Friends
Brother	

The Christmas offering is:

Promoted by the women of the denomination.

Received from every member of the church, its institutions and organizations.

Used by the National, State and City Missionary organizations to sustain their regular missionary work.

Sent by the church missionary treasurer to the State office. It counts on the church and missionary quota, but should be clearly marked "Christmas Offering" when reported to the State office.

Copies of this flier may be secured free at all Literature Bureaus. Order now.

the small part I did in rounding out the complete program."

Rev. Ben Rowland, speaking for Northern California Young People's Assembly, held at Asilomar, said: "It was a very happy occasion and an unspeakable blessing to many young lives."

Dr. and Mrs. H. C. Richardson, who attended Indiana Assembly, reported: "We have a very worthwhile Assembly. Dozens of young people took our Burma address. They said they wanted to hear from us and that they would write. There were ten who talked with us about foreign work."

Miss Esther McCullough wrote of Idaho: "I was impressed the first day with the good looks of the Assembly young people, but at the end of the ten days I was more taken with the beauty and spirituality of hearts and lives. The Idaho Assembly is a fine one. I saw re-creation of bodies plus re-creation of souls. Personally I came back with rested body and soul, inspired to do greater work for our Saviour."

Dr. A. T. Robinson, who conducted Stewardship classes in Minnesota and Montana Assemblies, wrote: "Summer Assembly work was new to me and perhaps some discount should be made for the charm of novelty, but really I have found it a most interesting phase of church activities. The marvel is not why the young people go, but rather how they can stay away. The morning given over to work eliminates the thoughtless and frivolous, while it attracts those who wish to keep the rust out of their mental furnishings. Baseball, tennis, fishing, boating, water sports in the afternoon; inspiration from men of renown at night; distinguished teachers, excellent meals, the open air, the simple life, a chance to associate with some of the very elect of the young men and women from college and high school groups all over the state,

The Summer Meetings

Reports from Summer Conferences and Baptist Assemblies indicate that in general the attendance was somewhat affected by the cold rainy summer and late harvests. Every report, however, was brimming over with enthusiasm as to the spirit of the various groups and many were reported as the best ever held in the particular state. Secretaries and field workers of the various boards, missionaries on furlough, pastors and college teachers as well as laymen and laywomen taught classes. There were held this year 182 mission study, methods and stewardship classes as against 115 in 1925 and 131 in 1926. Life decisions also showed a gain, 1,113 being reported as against 659 in 1925 and 1,024 in 1926.

The purpose of the Interdenominational Missionary Conference is to provide classes in mission study and meth-

ods, thus giving specific training to the leaders of missionary work in the church. The Baptist Assembly is a training camp for the whole church, giving instruction in young people's work and Sunday school methods as well as missions. While it is impossible to include reports from all the states, the value of the work is well summed up in the following extracts from letters received from leaders.

B. W. Armstrong reported: "Outside the routine report I would like to say that in my opinion the Assembly is the one greatest opportunity we in Iowa have to touch our young people with a big enough program to keep them on their toes during the intervening year. I have visited many of the churches in the state and know that those who attend the Summer Assembly get something there that carries them on to greater efforts in service for our Lord. I was happy to have even



Department of Missionary Education



ANNUAL MISSIONARY EDUCATION MOVEMENT CONFERENCE AT SILVER BAY, JULY, 1927

and all this amid charming surroundings at a price far below what mere room and meals would cost anywhere else in the state—all this makes it hard to understand, not why the young people are there but how they can keep away, unless compelled by stern necessity. And then there is added above all the glow of that gentle Light that never was on sea or land, the glory of the unseen Presence that hallows all. 'In thy light shall we see light,' the Book says; and so it is, for there many a young life gets such inspiration as determines it to years of sacrificial service."

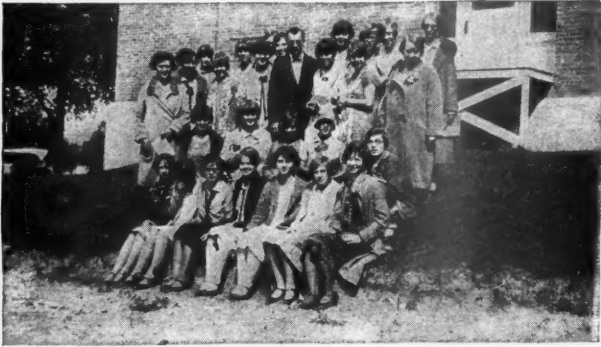
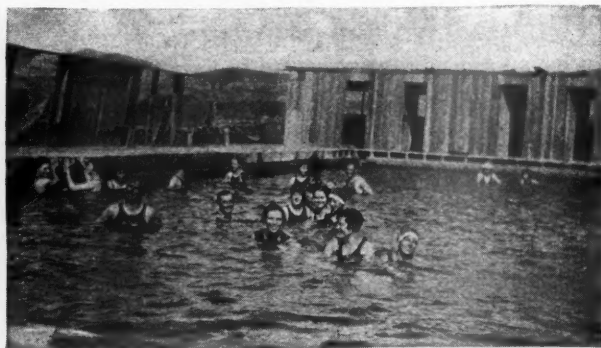
While Dr. Howard Chapman spoke in high terms of the work in Illinois and

Iowa, we wish to quote a paragraph in his report which may be of value to the deans. He says: "There is little uniformity in the way Life Service decisions are secured, or in the precise content of that term. I think New Jersey has the best preparatory work leading up to the signing of cards. Girls and boys meet separately one evening before the Life Service address is given, and a number of brief talks are given by instructors or others, setting forth opportunities for service in the ministry, in mission fields, in teaching, in business, etc. That is the first step. Then those who are interested in the ministry meet as a group with a designated instructor and talk over in-

formally the problems, etc., of that calling. Those interested in missions meet another instructor, and so on. Later, opportunity is given for card signature. Of course many of the 174 who have signed in New Jersey must have signed the item that signified consecration or willingness to do God's will as it may in future be revealed."

Mount Hermon Federate School of Missions

The Federate School of Missions, in which Baptists form one of the affiliated denominations, met at Mount Hermon, in the Santa Cruz Mountains, California, July 6-13. Mrs. C. W. Brinstad, wife



Scenes from the Wyoming Baptist Assembly

Top row—Sheridan delegation on their return trip; Assembly folks enjoying a swim.

Center row—Class for C. W. C. Leaders; Delegates at Natural Bridge near Douglas.

Bottom row—Dr. Hinton's class; Sheridan delegation and their truck; Pastor Goodspeed standing.

of Dr. Brinstad, secretary of Northern California Baptists, is chairman of the school. There were 253 registered in the school this summer. Our Baptist missionary, Rev. L. C. Smith of Ongole, India, was the speaker at one session of the "Sunset Hour With the Missionaries."

Dr. Stacy Warburton of our Berkeley Baptist Divinity School was a daily teacher in the book *The Adventure of the Church*. We had two nationally known women on our faculty, Mrs. E. H. Silverthorn of New York, president of the Federation of Women's Boards for Foreign Missions, and Mrs. John Ferguson of New York, president of the Council of Women for Home Missions. Mrs. E. L. McCartney of Uplands, California, conducted the Normal Class in "A Straight Way Toward Tomorrow." There was a Young Women's class and a Story Hour for children. Dr. Lincoln L. Wirt, western secretary of the Council for the Prevention of War, gave a finely illustrated evening lecture on "From the Garden of Eden to the Garden of Gethsemane." Dr. Ng Poon Chew, editor of the San Francisco Chinese daily, gave an address on China. Rev. Chas. Garth, pastor of our Baptist Church at Willows, Cal., gave us a fine, illustrated lecture on his trip to Palestine.—*Mary E. Bamford*.

Good Work at Garrett in the Missionary Reading Contest

A letter from Rev. Donald Dunkin, rector of the Baptist church at Garrett, Indiana, says: "We are getting along just fine in our missionary reading work. I never saw a people so enthusiastic as they seem to be here. We have erected a large thermometer at the front of the church and on the fourth Thursday night we move the red line up to where it belongs. The fourth Thursday night is missionary night in our Family Church Night Program. On last record we were able to report 5,865 points with 172 readers. So many of the men and young people are hard at the job. At that time one of our young people reported 220 points for herself, and she was being hard pressed by others. The high junior record was 200 points, and she had several hard after her. The church set as its goal 12,000 points, and now a little better than two months have passed and we are almost to the half-way mark. This work is also making an impression elsewhere in church work. Last year upon coming here I found that there was a gradual falling short of the missionary apportionment each month until at Easter time we had to raise almost \$100 to finish the year on top. So

far this year we have more than raised our apportionment each month, and each month leaves a little larger balance. So the missionary reading, I believe, is having something to do with it."

This letter was written in July. We wonder where the record stands now!

How to Use the Public Library in the Reading Contest

The following account of the work of the Reading Contest in one Massachusetts church is given with the hope that it may be of help to some other church.

This is a church of about 650 resident members. For some years a few of the women read the study books, but it was with much effort that they qualified on the Standard of Excellence with 10 per cent of the women reading two books each. It seemed impossible ever to reach the higher standard set by the Reading Contest, of 5 per cent of the total resident membership (about 33 individuals in this case) reading five missionary books each.

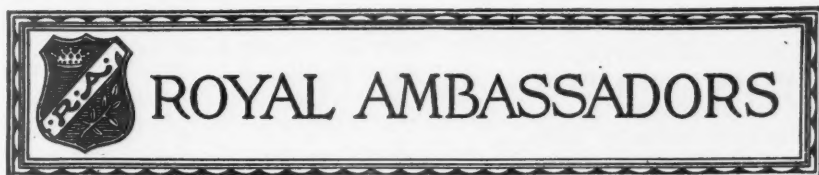
One day a member of the missionary committee examined her reading list and found *We Must March*. She had read this book some time before, having borrowed it from the public library. Further examination revealed *Up from Slavery*, *The Americanization of Edward Bok*, *Grenfell of the Labrador*, *The Promised Land*, etc., all library books. She took time to check up the Reading Contest lists with the library catalogs, and to her surprise found over thirty books available.

The women's society of the church voted a small sum of money, and a list of books was printed, with a note as to what

ones were in the public library and whether they would appeal especially to men, women or children. About 200 copies of this list were circulated, and notices about the books were put on the church calendar from time to time. At the end of that year (1925-26) that church reported 76 readers, 2,565 points and 22 individuals reading five books each.

In the fall of 1926 two women were appointed as church librarians. They interviewed the librarian of the public library and found that books might be borrowed for an unlimited time, as is done in the public schools. These, with a few donated books, constituted the church library which was open every Sunday during the Bible school hour and during the midweek service. Young people were encouraged to read, and it was no unusual thing to see a good-sized group gathered around the desk, selecting books. When the records were collected in May, not one book had been lost, thanks to the careful, systematic work of the librarians, and the reports showed 117 readers, 5,940 points and 63 individuals reading five or more books (about 10 per cent of the resident membership).

When the new lists were received last June, a copy was given to the librarian of the public library, with the result that 18 new books were purchased, including fiction, study books and books for children. The public library is glad to do this because being M. E. M. books, they are of interest to other denominations as well as to us Baptists. If any church is not cooperating with its public library it is missing a great opportunity.



A Word of Greeting

The Dean of the Royal Ambassador Camp at Ocean Park sends greetings through MISSIONS to the nearly two hundred boys who were privileged to attend this camp. Every boy who was there realizes that

"It's getting out and seeing things
And doing things—and being things
That helps a fellow live."

"One likes it living in a tent
And climbing hills that God has lent
To help a fellow live."

We surely had a wonderful time in spite of showers and fog, mosquitoes and

sand fleas. We will hope for better weather another year, but we will not ask for a more enjoyable time. Bob Lundy, our Camp Director, is a master of camp affairs and whenever anyone asks, "What's the matter with Bob Lundy?" We are all on our feet to reply, "He's all right!" And when it came to leading the singing, Williamson and Dyas were right there on the job. Whenever I see one of the photographs of the setting up exercises, I feel stiff and sore and wonder if Lundy and Tobey still do their "deadly dozen" every morning.

I have before me, as I write this letter of greeting to the campers, the photo of the camp leaders. Cusworth suggests

dramatizations; Pratt, fishing; Philbrook, nature study; Morris, manual training and the little chapel; Curtis, tennis and swimming; Seasholes, baseball; Von Kamache, sweets; Dr. Bailey, "First Aid"; Fagerbury, talks; and the rest of the "bunch," classes and good times. You would go far to find another thirty men to match them!

We are hoping to see you back another July with two or three new boys from your church.—Floyd L. Carr.

Special Helps

Those who are expecting to teach Dr. Cavert's Study Book, *The Adventure of the Church*, will be interested to learn that our Field Secretary, Rev. Floyd L. Carr, has prepared a detailed outline of the chapters, and a suggested list of assignments, chapter by chapter, which includes excerpts from the current missionary books, illustrative of the intent of this study book. These typewritten materials will be sent by the Department on application.

For a report of the Boston Conference on Royal Ambassadors see page 615 of this issue.

A Hymn of International Fraternity for Boys

MY COUNTRY IS THE WORLD
To the tune of *America*

My country is the world;
My flag, with stars impearled,
Fills all the skies.
All the round earth I claim,
Peoples of every name;
And all inspiring fame
My heart would prize.

Mine are all lands and seas,
All flowers, shrubs and trees,
All life's design.
My heart within me thrills
For all uplifted hills
And for all streams and rills;
The world is mine.

And all men are my kin,
Since ever man has been
Blood of my blood.
I glory in the grace
And strength of every race,
And joy in every trace
Of brotherhood.

The days of pack and clan
Shall yield to love of man,
When, war-flags furled,
We shall be done with hate,
And strife of state with state,
When man with man shall mate
O'er all the world.

—Robert Whitaker.

WORLD WIDE GUILD

The Summer Meetings

"Count your blessings, name them one by one," not simply personal and family blessings, but those in connection with our Christian work. As I write this message about two months before you will read it I am more thankful than I can express for this past year's Summer Conferences. I am swamped with material and pictures of groups of Guild Girls from ocean to ocean who have had all the thrills and joys and uplift of Guild House Parties, Summer Schools of Missions and Summer Assemblies. Because of lack of space in our W. W. G. pages some of these enthusiastic reports must hold over, and some I can only mention here briefly.

The Home and Foreign Conferences at Northfield were unusually fine this year, and the presence of our beloved Margaret Applegarth with her inimitable charm and her matchless and endless stories was a constant source of help and joy.

Keuka House Party surpassed in every way its remarkable record. There were 388 girls for a whole week, which taxed the capacity of the fine dormitories of Keuka College. That is the largest attendance. Mrs. St. John was equal to every emergency with her valuable and efficient registrar, Miss Charlotte Hutton. The faculty was unusually strong, with Mr. Carder again for Bible, Mr. Alden for life service, Miss Alice Brimson, Margaret Holley, Gertrude Teele, Mrs. Reck, Miss Oberg, Virginia Whipple all teaching study books and methods, Evelyn and Doris Bloomer for recreations, Dorothy McCoombs and Adelaide Noble swimming teachers, and Ruth Thornton in charge of literature. How much literature was sold? Four hundred and sixty-five dollars worth. Who can break that record? Helen Whipple was president of student council and saw to it that law and order were observed. Adelaide Noble had charge of the Candle-lighting Pageant for one vesper service. Ten new names were added to the Roll of Honor as members of the Keuka Distinguished Service Chapter and received their silver bar pins. You will read about that chapter in the Guild Book, page 162.

Granville Assembly at Denison Uni-

versity had a large Guild House Party as usual. One new feature was the presentation of all the pictures for eleven years awarded on the Reading Contest with a brief description of each one. Is it any wonder Ohio does well on this contest?

New London, N. H., celebrated the week end including Labor Day with a joint W. W. G. and B. Y. P. U. Rally at Colby Academy. The attendance was not large but the spirit was fine and it was a pronounced success.

Colorado and Utah report rapturously, and our district secretary, Mrs. Hobson, did fine work at both.

Mound, Minnesota, will be heard from later, as will several others.

Is it any wonder I consider this one big item on my Thanksgiving list?

A new Pageant! Yes, and a very simple one which may be used out of doors, or in a church auditorium. It is in printed form and may be had from 276 or 218. It is called "The Light of the World," and was prepared by Alma J. Noble and Sallie Coy. It is a Candle Lighting service and very effective.

Miss Davidson is making friends everywhere. Be sure to read her message in this number of MISSIONS.

An unusual coincidence! The Guild and Crusade have each contributed a state secretary to our wonderful mission in Iloilo, Philippine Islands. You have read frequent letters from Bessie Traber, our Guild secretary, and this month you may look right into her radiant face. Then turn over the page to the C. W. C. Department and you will see another radiant face in Alice Drake, Crusader Secretary for Northwest District. This is another cause for thanksgiving. Who will be the next to go?

*Faithfully Yours,
Alma J. Noble*

Bovington Chapter, Cleveland, Ohio

Chapter 331 of the World Wide Guild, the Bovington Chapter in the First Baptist Church of Cleveland, won the

State Award in the 1926-1927 Ohio Chapter Goal Point-Standard Contest, with 5985 points to its credit. Most of these points were earned by the thirty active and some associate members reading 436 books during the year, besides copies of *MISSIONS*, *The Baptist*, and *The Ohio Baptist*. This is the first time that this Guild has qualified in the Reading Contest.

We held our program meetings, of which there were nine this past year, on the last Friday of each month at the homes of different members of the organization. Picnics were held in June and July. National Guild programs on the study books, *Our Templed Hills* and *Baptist Family in Foreign Mission Fields*, were followed and posters were made each month to announce the meetings. At some of our meetings we were favored with talks by women privileged to serve the Master in a bigger way than most of us, and we always received a rich spiritual message and the missionary "urge." At the September meeting our counsellor reviewed the history of our Guild, which was reorganized in 1922. Our average attendance has been 25.

Our Guild was asked to raise \$125.00 of Cleveland's \$900.00 quota toward the Golden Anniversary fund and denominational work. This we did, as well as voluntarily contributing \$85.00 toward the Golden Jubilee Fund, which our own Women's Benevolent Society had pledged. We paid the expenses of one delegate to the State Convention at Toledo, have met various other expenses, and a balance of some \$30.00 was left in the treasury at the end of the year. We also contributed to the Terradel Scholarship Fund in August and February.

The Foreign and Home White Cross quotas were filled at the specified times and we also gave six baskets of Christmas "cats" together with several parcels of used, but usable, clothing to the family of the pastor of one of Cleveland's Baptist Missions.

Perhaps it would be of interest to readers to know that the present Cleveland W. W. G. Association Secretary, Miss Grace Beaven, and her predecessor, Miss Grace Pennington, were selected from our Bovington Guild. We are justly proud of both. Miss Pennington was for some time on the foreign mission field herself.

Two of our members attended the Baptist Assembly at Granville last August and two others were delegates to the Toledo Convention. We have also had good representation at the Cleveland rallies. Next year we hope to do better

than qualifying simply as a Standard Chapter, so that we may set a better example for the Junior Guild which we have organized and whose counsellor is one of our members. New members? Certainly; we initiated nine during the guild year.—*Mrs. Will Hays, President.*

OHIO AND ONE HUNGARIAN CHAPTER

We have one Hungarian Guild which translated *Ann of Ava* into their own language so that their fathers and mothers might read it. They are now publishing it in their Hungarian paper.

A Notable Message

This is certainly a fine letter:

Dear Miss Noble and W. W. G. Girls:— One of the greatest joys that has ever come to the girls at Bethel House of Campbell, Ohio, was when our Joy Club became a part of the World Wide Guild, making it possible for us to work hand in hand with girls, not only American, but girls across the sea. Although there are only eight of us, we represent five nationalities — Croatian, Hungarian, Polish, Tithuean, and Italian. I am the only one of this group that was not born here in America. My parents came from Hungary when I was two years of age. My father is a minister working for the Master among our people here in Campbell. He was converted at an early age, and while studying for the ministry in the Baptist Training School of Budapest he was imprisoned for preaching the gospel among his own people. People here in America do not appreciate this wonderful religious liberty as much as those who know what it is to be denied this privilege.

Our Guild has been organized only a few months, but we have entered wholeheartedly into the work. From February 15 until April 1 we scored 330 points

in our Reading Contest. The books were discarded study books which had been sent to our mission. We enjoyed them very much, but we are planning to do even better this year as a gift was received enabling us to purchase the new books. What fun it will be to know that we are using the same books as the other Guilds!

We never neglect to open our meetings with a season of prayer, for we know that prayer is the source of real power and strength. We are mindful of the millions far across the sea who know not the love of Jesus. Many of our own people know not their Saviour and are needing our prayers. Our prayer is that our lives may be lived so close to Him that we may lead them to Him, that they may better their lives and find life a real joy. We girls do pray that our Heavenly Father may find some of us worthy to be real missionaries.

I realize the responsibility of being president of our club, and I would greatly appreciate the prayers of other Guild girls. With much love,

Mary H. Kovach.

Keeping a Promise in Idaho

A few months ago the Boise Guild went over to Eagle. Ten girls at Eagle were initiated, the Boise girls promising them a banquet when they had doubled their number. On February 4 forty girls from the Eagle and Boise Chapters met at the Baptist Church in Boise for the promised banquet when the Eagle Guild had doubled its membership. The table was beautifully decorated with blue candles and white rose buds, napkins with W. W. G. printed in white on a blue diamond, and pretty bookmarks of the same design, as favors. The girls sang snappy Guild Songs to keep up their appetites throughout the banquet, after which they were entertained by a few



W. W. G., BETHEL MISSION, CAMPBELL, OHIO, WHICH HAS A JOY CLUB REPRESENTING FIVE DIFFERENT NATIONALITIES

musical numbers and readings. It was a get-acquainted meeting, and the Boise and Eagle Guilds are now better friends than ever.



MICHIGAN'S GUILD AND CRUSADE SECRETARIES. LEFT: MISS FRANCES PRIEST, W. W. G. SECRETARY. RIGHT: MRS. W. F. PERRY, C. W. C. SECRETARY

Michigan W. W. G. House Party

The first Michigan World Wide Guild House Party was held at Mary Trowbridge Hall, Kalamazoo College, July 16-18. The theme was "Lighted to Lighten," a fine challenge to young Christian girls. The registrations totaled 127, quite exceeding the expectation of the committee in charge. The appointment of Mrs. W. H. Dorrance as house-mother was a happy choice, and the girls all loved her immediately upon becoming acquainted.

On Saturday afternoon the first session was opened by Miss Frances Priest, Guild secretary for the state. A stirring song service was followed by a devotional service, words of greeting, and the business session. Then came an inspiring address by Mrs. Dorothy Blackwell, state secretary of Indiana. At 5.30 our banquet was served in the Trow-

bridge dining room, which had been beautifully decorated with our colors, candles, and white roses by the Benton Harbor Guild girls. The dinner hour was followed by a delightful program. The toasts, centering about the theme of "Light," were given by representative Guild girls from our state.

At 7.30 Saturday evening a drama entitled "The Happiest Plan" was presented by the Guild of the Portage Street Church of Kalamazoo.

Perhaps the most enjoyable and profitable event of the House Party was the Camp Fire Consecration Service at 9.00 o'clock. Everyone present seemed possessed of a keen sensitiveness of God's presence and enjoyed a delightful period of spiritual fellowship. This challenging service closed with the group singing of the consecration hymn, "I'll go where you want me to go."

An out-of-doors worship service was led by Mrs. Dorrance on Sunday morning at 7.00 o'clock. Her message, based on the subject, "The King's Daughters," stirred in the hearts of the girls thrills of joy as they were led to realize in a fuller measure their relationship as daughters of the One who is King of kings and Lord of lords. Prayer, testimony and song, with the fine gospel message and the setting of God's great out-of-doors, all helped to make the service one of high inspiration.

The church service at the First Baptist Church was conducted by Dr. John Smith, who gave us a splendid missionary message. In the afternoon Miss Latter, our own missionary to Porto Rico, told us of our work there, and Mrs. Dowd, formerly of Assam, told us of the foreign mission work in that country. An out-

door vesper service, led by Miss Lyon of the Baptist Missionary Training School, Chicago, followed by the presentation of the pageant "Lighted to Lighten," closed our Sunday program.

The Benton Harbor Guild was awarded the silver candlesticks for the largest number of points in the Point Standard Contest.

A very beautiful service was held in which the Reading Contest award pictures were shown and interpreted. The House Party closed with a brief talk by the state secretary, the singing of the Guild song, the thoughtful and prayerful repetition of the Guild Covenant, and a closing prayer by our dear house-mother.—*Barbara Duncan.*

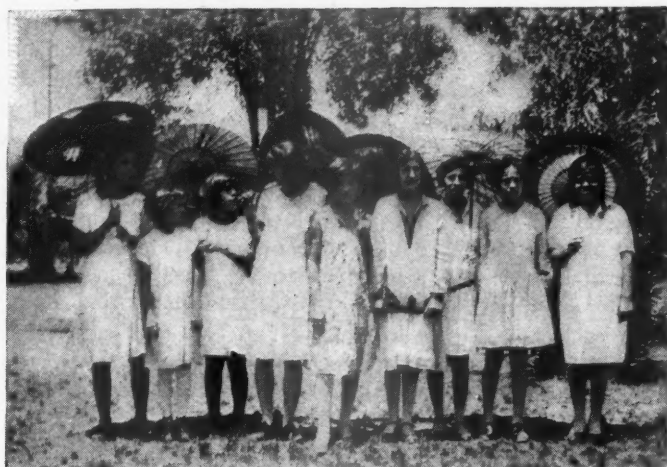
Arizona's Golden Anniversary

The Mexican Christian Center of Phoenix, the Guild girl's own objective, was the scene of a merry crowd of "Guilders" on the evening of April 8th, when girls and counselors from nine chapters in the state met, more than 100 strong, to honor this mother, "The Woman's American Baptist Home Mission Society," and help her celebrate her fiftieth golden year.

Mother contributed a large part of the program, having present as her representative Mrs. Frederic Osgood of Chicago, a member of the National Board to whom the girls of Arizona presented their gift, and Miss Eleanor Blackmore of Nicaragua, Central America, whose stirring message brought us face to face with conditions in Latin America, giving us, as worth while girls, the longing to help build the much needed Hospital in Nicaragua, that the Christian people may receive the medical aid necessary,



THE MICHIGAN W. W. G. HOUSE PARTY AT KALAMAZOO



MEXICAN GIRLS AT CHRISTIAN CENTER, PHOENIX, ARIZONA

which is refused by the government hospitals.

An interesting feature of the rally was the presence of several Mexican girls from the Christian Center, who we hope will get the vision of Guild work and organize their own Chapter.

During the supper hour songs and yells were given, after which the charming toastmistress of the evening, Miss Marjorie Fisher, a Guild girl of Mesa, was introduced. The program consisted of the following:

- Toasts 1. Hearts of Gold—a brief devotional service.
2. Lives of Gold.
3. Opportunities of Gold.
4. Visions of Gold.

Solo—Our Guild Prayer.
Song—Follow the Gleam.
Prayer.

Kiski, Pa., Assembly

We had 260 people enrolled at Kiski, including faculty, and this group of girls, 60, I believe, came in response to the call for a W. W. G. picture. It may not be that every Guild girl heard and remembered the announcement, but it was a good representation.

My class in Guild methods had 37 enrolled, and they were practically all there every day. They found your Guild Book very helpful. I sold quite a lot of literature and Guild materials, had a number of private interviews, and we got together one evening and had a good sing of W. W. G. songs.

Every evening just before lights out the girls of my building had a candle-light service, sang a Guild song, and had a circle of prayer.

Kiski is a beautiful place, the spirit was very good, and the work done of a very high grade. The class in W. W. G.

Methods was one of the largest, and I am sure those who took the course know a lot more of what is expected of their Chapters.—*Ethel Sheldon, State Secretary.*

Gu Gi at the Assembly

You must meet the Kansas Gu Gis, they are so peppy and worth while. First there was a reception given by the Ottawa Guild girls to the girls of the Assembly, and then a reception given by the Guild House Party to the entire assembly; and in between numerous little happenings at the House Party that only Guild girls knew about. And the finale—the prize stunt at the Kansas Assembly.

A successful chapter is due to good planning and cooperation, and if you could see the splendid year-books of the First Church Guild in Topeka and the Arkansas City Guild you would see that they had measured up to the first requirement. The year's program planned for every meeting, program, service or social, hostesses, quartette, and initiation. It isn't too late for your chapter to start making a complete program. "A whole year in advance?" Why, of

course, a road map—and then follow it and you will reach your goal.

While you are meeting girls I want you to meet the Lawrence girls, most of them from the Kansas University. They are very proud of their new Guild room that they painted and decorated while their counselor was away, so they could surprise her. One of their special features is a mimeographed Guild paper that is published twice a month. I saw the bound volume for one year and there was the Hallowe'en number on orange paper with a big black cat on the top, and the Valentine number with a large red heart on it. It is surprising how much busy college girls can accomplish. They have a huge scrapbook full of invitations, programs, clippings from newspapers, and pictures that make a complete history of their chapter. Don't you think every Gu Gi should have a diary? And that is not all—there is the year book that will hang on the wall in their Guild room, with a page for each month of the year; and on that page, beautifully decorated, there is typed a list of everything that has happened during the month. These are a few of the things this group has done, and don't you wish you could visit them too?

I almost forgot the Kansas Guild banquet at the assembly. Some time in their busy days the girls found time to make white and blue candle place cards and prepare toasts. Iola, the chapter winning the State award last year, was there with white caps bearing the word "Iola" in blue, and if pep is any indication of their activity, they certainly do things at Iola.

Indiana Gu Gis broke all records at their assembly this year. There were Guild girls here, and Guild girls there, and Guild girls everywhere, and I am sure their secretary, Mrs. Blackwell, must have been very proud of them. I was. Two of their girls are going to the Baptist Missionary Training School



W. W. G. GIRLS AT KISKI ASSEMBLY, PENNSYLVANIA

in Chicago this year, and Indiana girls are very proud of them and very busy helping them get ready for school. They proved their ability as Guild girls by the splendid work they did in their Guild class, in preparing programs and plans for the groups to which they were assigned. Teen age girls, college, business, senior, etc., were busy holding committee meetings to present a program to the Guild class, and the program committee and devotional committee had charge of a Guild meeting. If all Guild meetings were like that they wouldn't lack in interest. It was lovely.

"Something is wrong with our Guild," girls say, and usually that something is lack of activities, planned activities. Plan a well rounded program, and stick to it and everything will be "right" instead of "wrong." Don't be afraid to have dreams for your chapter—only be sure you keep on dreaming in spite of difficulties, and your dream will come true.

Mildred Davidson

Guild Vesper Sunday

At our Guild Day in Chicago last May it was decided to observe December 4 as Guild Vesper Sunday. We hope that all over this land the Guild girls will gather either as local Chapters, as City Guild Unions, or as Associations, for an impressive Vesper Service of real consecration. We suggest the service be held at five o'clock in the afternoon. In the Guild Book (pages 77-79) suggestions are given for such a service; also pages 63-66 give some ideas for a Worship Service. The new Pageant "Light for the World" would be very beautiful.

Is it not inspiring to think that thousands of Guild Girls all over our land will be united in a service of worship and consecration December 4 at five o'clock?

Farmington, Maine

Our Guild has given \$38.00 for the G. A. fund. We hope to give \$25.00 for the regular work, also.

For White Cross work this year we have made 47 gingham shirts (\$10.00) 14 sheets and 2 pair of pillow slips (\$14.00) for Dr. Leslie of Africa. We sent a Christmas box to the Crow Indians (\$11.00), and are now working on a quilt for Mather. We hope to find time to

make some hospital pads and squares of old material. We have voted \$10.00 to help the Crows rebuild their church and reserved \$20.00 to help send two girls to Ocean Park. Our girls are doing some reading. We have eight or ten books in circulation. Not long ago we gave the little play "Tired of Missions" one Sunday evening. This Guild is made up mostly of busy school girls, and has twenty-two members.



Herald Songs

Tune—Chorus of Battle Hymn of the Republic

Herald, Herald, be a Herald,
Herald, Herald, be a Herald,
Herald, Herald, be a Herald,
Come join our Herald Band.

Heralds, Herald, yes, we're Herald,
Heralds, Herald, yes, we're Herald,
Heralds, Herald, yes, we're Herald,
Yes, we're a Herald Band.

Tune—Jesus Wants Me for a Sunbeam

Jesus wants me for a Herald
To work for Him each day,
In every way try to please Him
At home, at school, at play.

A Herald, a Herald,
Jesus wants me for a Herald;
A Herald, a Herald,
I'll be a Herald for Him.

C. W. C. Day in Los Angeles

A part of the Los Angeles Association held a very successful C. W. C. Day Rally in the Central Baptist Church. At 2.15 one of the boys from the Central Crusader company took his place at the piano, accompanying the 80 or 90 children present in two songs, "Onward March, Crusaders" and "The Crusaders' Song." After

a session of prayer nine companies answered to the roll call in most original ways. There were songs, Scripture verses and yells, while three companies were represented in a special way. The Fairview Heights Crusaders gave a recitation by one of the members; the president of the newly organized Glassell Avenue Company gave an original poem; and a member of the Trinity Church Crusader Company rendered a beautiful solo. This little girl of thirteen has won two medals in the recent Eisteddford music contests in Los Angeles with her lovely singing, and it was a great privilege to have her song in reply to the roll call.

A statistical report of the groups present was then put upon the blackboard. At three o'clock all joined in singing the memory song "In Christ there is no East or West" and reciting the memory Scripture passages. The children were interested to know that at other rallies many other Crusaders were doing the same things at the same hour.

Mrs. Timpany, a Baptist Missionary from India, appeared dressed in her beautiful Indian *sari*. She had many interesting curios which she explained, and then brought a message from the children of India, making the Crusaders of this group in California realize as never before the need of their interest, gifts and prayers that the children of the whole wide world may know Christ.

After the reading of a missionary book review by a Crusader from the First Baptist Church, C. W. C. banners were awarded for work well done along the different lines, and several pictures were given to other bands in appreciation of their efforts, so that each company represented at the Rally went home with some new decoration for its meeting room, and the determination to strike harder for the C. W. C. Rally for 1928.

Missionary games, following out the



CRUSADERS OF FREE BAPTIST CHURCH, ROCKLAND, MAINE

idea of the seven societies of the Northern Baptist Convention, and led by seven children who had previously given descriptions of these societies, were enjoyed by participants and spectators. The afternoon closed with the serving of ice cream cones for the tiniest Jewel to the oldest Leader present.—*Rose E. Holt.*

Responsive Crusaders

One of our Brooklyn pastors, with others, was at the Northern Baptist Convention at Chicago, when our Brother Hicks spoke of his work among the Indians, and this pastor heard him say, "If I had a portable organ, I could do much more for the Master." He went home, told his Junior Crusaders and a few others about it, and by this time Brother Hicks has his organ, a \$100 "Bill Horn." The givers are the wide awake Euclid Baptist Church Junior Crusaders, friends and Pastor J. W. Hakes. You don't wonder, do you, that they always take a prize at our Rallies? I don't.—*Mrs. W. J. Shrimplin*, Junior Crusader Secretary, Long Island Association.

Modern Knights

"Dear God, I want to be a knight,
Prepared and calm with lance at rest;
I want to stand for Truth and Right,
With all the finest and the best.
Oh, God, with you to lead I can
Go forth into the world to be
A brave and knightly gentleman,
Staunch, kind and nobly free.

"Oh, help me take a fearless part
In times of trouble, peace, and strife;
May love and kindness rule my heart,
And shape each purpose of my life,
Let stalwart honor point the goal,
And loving service be the light
That leads the onward marching soul
Of God's own little Knight."

There are no braver Knights or gentler Ladies than the Knights and Ladies of our Children's World Crusade. And did you know that these very same Ladies and Knights are some of them actually attending grown up classes in the Baptist Assemblies? Only a few months ago I met two worthy Crusaders, Elinor Leonard from the First Baptist Church of Fort Wayne, and Ruth Hicks from Franklin, Indiana, who were members of a class on C. W. C. methods. There they were listening to the ways of improving their company, and very often telling the grown up leaders how they did things in their own church. When we think of how much fun it is to play in summer, we are proud of these two Crusaders who studied while other folks were playing.

With the Knights and Ladies of the Crusaders are the Heralds and they are doing such big things that everyone is proud of them. One Herald band in Iola, Kansas, is doing so much to help other people. They visit the sick people in their church, and especially the grandmothers who have no children to visit them, and what a good time they have together. They have had a share in the evening service of the church, and even have a special initiation service for new Heralds.

Now it is almost time for one of our great American holidays—Thanksgiving, and while we are being thankful for this beautiful country of ours and for our homes, let's remember to be very kind to our new Americans who have just come from across the sea to live here—a real Knight is always friendly.

Around the World Tour in the Airship "Spirit of Missions"

The boys and girls of the C. W. C. have taken to the air now and each one is a pilot of his or her own airship Spirit of Missions. The airship is a cardboard monoplane into which they will put their gifts, which represent the gas of the commercial airships.

The real spirit of missions is the love of Christ and we all want that love to be carried to the uttermost ends of the earth. Just as Colonel Lindbergh, when he started on his epoch-making trip, threw out before he started many things that seemed actual necessities to him and some things that he would have been glad to take, such as his little kitten, so we hope our Crusaders and Heralds will be willing to do without candy, movies and ice cream, and work and save their money to furnish the gas for the Spirit of Missions.

The "hop off" was October 15, and the final landing will be made April 15 at the Flying Field in the local church. All the mission fields will be visited, and it will add greatly to the value and interest of the Tour if the boys and girls will bring in each month some items of interest about the countries where the airship goes. There will be some items on these pages each month that will help, and others may be gleaned elsewhere.

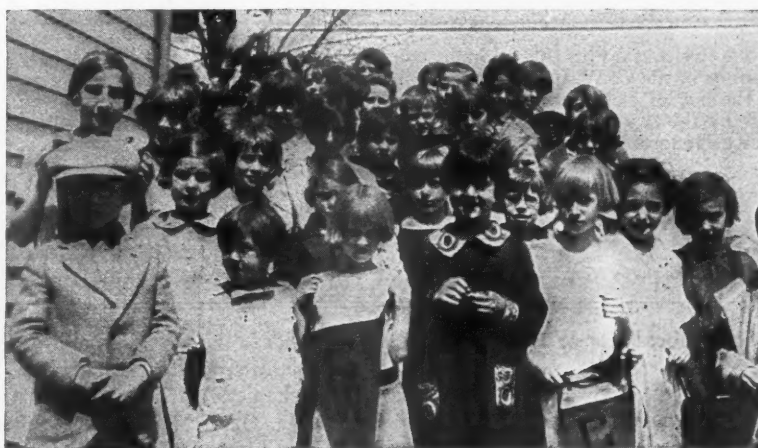
In October they will leave San Francisco to visit Japan and China; November, Philippine Islands and Burma; December, Assam and India; January, Africa; February, Europe; March, Cuba and Porto Rico; April, United States and Alaska.

We are expecting that this will be a means of education for the children as well as a method of securing gifts, so it will add greatly to that end if the church people will take an interest in the Tour, call on the children for errands, and ask them to take a half-hour of the prayer meeting twice during the winter, to pass on the facts and items of missionary news they have gleaned in their meetings.

AIRSHIP VIEWS OF JAPAN AND CHINA

There's the new building of the Misaki Kindergarten in Tokyo that Miss Davidson visited. It is just as nice as she said it was. There are more children attending now than ever before. At Thanksgiving time there is a Japanese holiday and the children have been accustomed at this kindergarten to bring gifts of money and vegetables to be given to the poor. Quite like our own customs. They are planning for that now.

At the Fukagawa Christian Center, one of the Sunday school teachers has an evening club where the grammar school children may come from six to eight



C. W. C. DAY, 1927, AT FLINT RIVER, MICH.

o'clock and have help on their school lessons. When there is time there are stories and games and some favorite hymns. That gives a taste of a Christian home.

It will be a shame if the churches at home don't send the full amount of money this year and any of this kindergarten and Sunday school work is stopped.

China didn't look in a terrible turmoil. The churches and Sunday school are going about as usual by the looks, but a lot of missionaries have had to leave because they were ordered out by the Government. The brigands took the foreigners as an excuse to pillage, so they had to leave. But the Chinese Christians are bound to carry on the Christian work till the missionaries can safely go back, so



MISS BESSIE TRABER

they are doing many things they never thought they could do and are doing it well.

THE TOOL CHEST

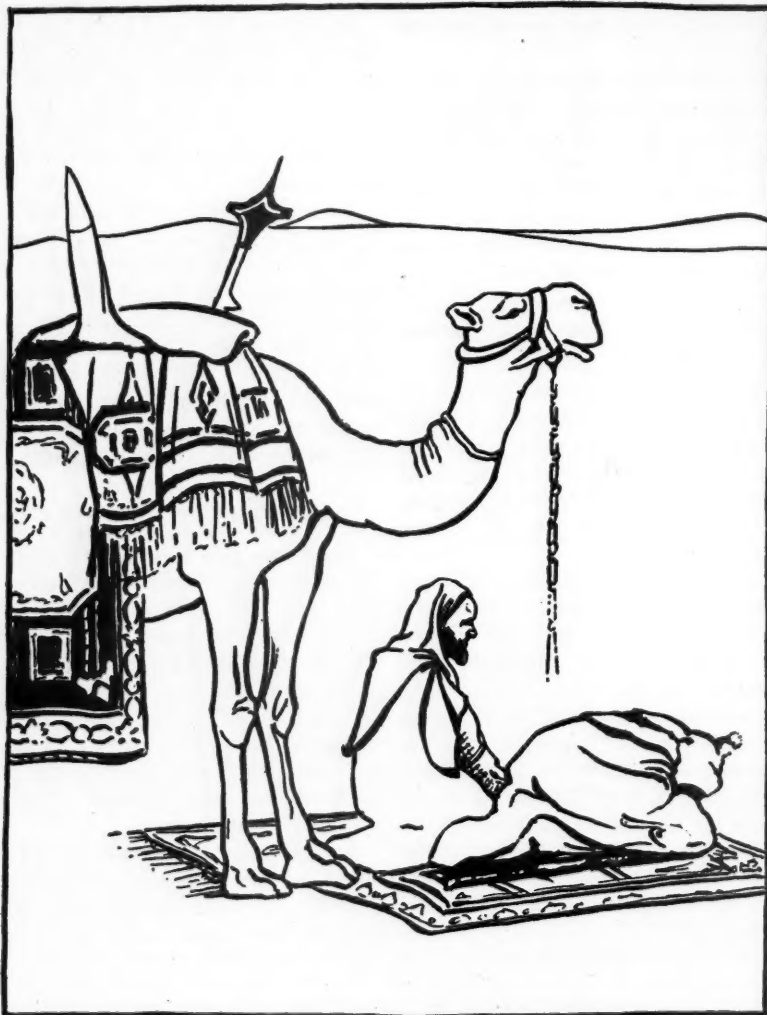
1. The book on which the Home Mission Herald Program was based, *Indian Playmates of Navaho Land*, has been delayed in printing and will not be ready before the last of November or possibly later. Therefore I suggest that you use the Foreign Program first, as the Foreign Primary study book, *Kin Chan and the Crab*, is ready.

2. There are Packets of Patterns for Handwork available at 15c each. The packet includes a Gingham Dog, Stocking Cat, Stuffed Doll, an Oil Cloth Cat, a Broom-stick Horse, and Illustrations for each of the Jewel Programs. Send to "218" or "276" for them before they are gone.

3. One Leader has assigned a certain number of verses and questions on the Special Memory Assignment to be learned each month. That is a splendid method. If you haven't copies of the Special Memory Assignment for this year you should send for them now, as each member should have a copy. They are 10c per dozen.

4. One Herald Band in Kansas has an Initiation Ceremony for new members. This was provided on the demand of the children who heard that Crusaders and Guild girls had such a ceremony and didn't want to miss anything that they could use.

5. Send some of your children to the Missionary Education Institutes conducted by the Department of Missionary Education. In the Iowa, Kansas and Indiana Assemblies last summer Miss Davidson had some children in her methods classes with the adults. They took notes and joined in the discussion, which was of value to the class and of greater value of course to the children.



MISSIONS welcomes into the coloring contest any boy or girl in a Baptist Sunday school or in the C. W. C. Two prizes are offered—one for the best picture done by the boy or girl ten years of age and under, and the other for the best picture by the boy or girl from eleven to fifteen. The next best pictures will receive Honorable Mention. Send to MISSIONS, 276 Fifth Ave., New York.

Write Name, Address and Age Here:

(Pictures must reach us by November 20)

September Prize Winners

Eleanor Grose, age 10, of Amherst, Mass., wins first prize group in the September picture contest, and Grace Brown, age 13, of Maywood, Ill., is the

prize winner in the second group. On the Honorable Mention List are: Harold DeVoe, Mechanicville, N. Y.; Ethel Curtis, Painesville, Ohio; Rae Whitney, Bradford, Pa.; Eleanor DeVoe, Denver, Colo., and Eileen Kelt, Bristol, Conn.

READING CONTEST POINTS

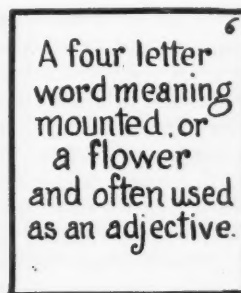
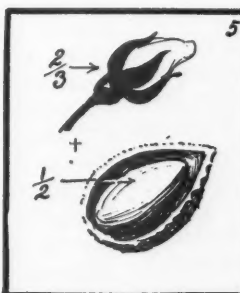
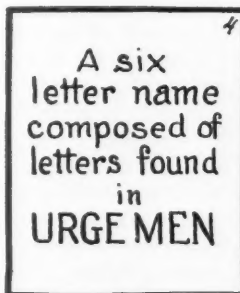
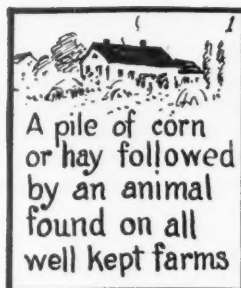
This year there seems to have been a misunderstanding in one state about the credit given the children in the Reading Contest. It is possible some other state may have similar difficulty, so this explanation is made.

The members of the Crusader Companies have some worthy activities for which credit is given in Honor Points, such as memorizing various missionary Scripture passages and hymns, getting new members, reading missionary books, and so forth. It might take longer to read some of these books than to learn some of the Psalms, but we don't want to give more credit for such reading, and so we give ten Honor Points for all books on the C. W. C. lists.

The churches entering the National Reading Contest wish to include in their record the reading done by the children, but the committee thought it hardly fair to give the children ten points for reading a book for which their mothers received only five points. So it necessitates two records being kept, one for the C. W. C. and one for the church.

For the first time we have this year graded the children's book list in the National Reading Contest leaflet. There are enough good books for primary and nursery children now to make such a classification possible. Rule 2 in the Reading Contest Leaflet states that adults who read the book in the junior

MISSIONS' PUZZLE PAGE



ORIGINATED AND DRAWN BY BERTHA FORBES BENNETT

SERIES FOR 1927. No. 10

Each of the above puzzles indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Prizes will be given, as follows, for the year 1927, January to December:

First Prize—One worth while book (our choice) for correct answers to the 66 puzzles in the eleven issues of 1927.

Second Prize—A subscription to MISSIONS for correct answers to four puzzles in each issue. MISSIONS will be sent to any address.

Send answers to MISSIONS, Puzzle Department, 276 Fifth Avenue, New York.

Answers reaching us later than November 20th will not receive credit.

Answers to October Puzzles

1. Cuba
2. Burma

3. China
4. Japan

5. Mexico
6. Africa



MISS ALICE DRAKE, AND OUR CRUSADER
IN THE PHILIPPINES

grade are given the same credit as the children. But if an adult reads the books in the primary and nursery grades to the children, the children only receive credit.

It is commendable to take cognizance of the work of every group in the church, and the one person in this instance whose work is increased by this circumstance is the Crusader Leader, who will cheerfully and quickly arrange the two sets of credits at the end of the year.

TWO GUILD AND CRUSADE TEAMS

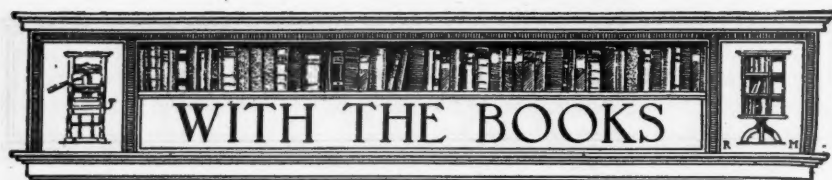
In this issue of MISSIONS you will see the pictures of Miss Drake and Miss Traber, of whom I wrote in July MISSIONS. Through a mistake the article "A Special Gift to the Philippines" was

put in the Guild Department instead of the C. W. C. Department and was followed by my sister's signature. But Miss Drake belongs to the C. W. C. Miss Traber's picture is in the Guild Department this month.

We are glad to have the pictures of another Guild and Crusade Team. Miss Priest and Mrs. Berry are the state secretaries for Michigan and are working together like sisters in their big task. When we go to the N. B. C. next year we shall recognize their smiles.

Mary L. Noble.

218 Lancaster Ave., Buffalo, N. Y.



Book Chat

Many things of interest are taking place in the book world. One of them is the union of the George H. Doran Company with the Doubleday Page Company, which brings together two of the leading publishing houses, and with Heineman as a London partner forms one of the foremost publishing companies of the world. The advantages are mutual. The Doubleday Page house gets the remarkable list of authors of the Doran Company to add to its already enviable list in some lines; while the Doran Company gets the printing establishment at Garden City, one of the very finest and best equipped in the land. We congratulate both houses. There is every reason to believe that the new house of Doubleday, Doran and Company will continue its policy of publishing a fine line of religious books. It has a large number of the leading religious authors on its list, and has built up an enviable reputation in this line.

It is of more than common interest that Professor James Moffatt, translator of the Old and New Testaments, formerly professor of New Testament Greek and Exegesis at Mansfield College, Oxford, has entered upon his work at Union Seminary in New York. He is a most welcome addition to religious scholarship in this country. One has only to compare his translation of the Psalms with the new "American Translation" issued by the University of Chicago Press to see how different is his style and how much more nearly he has preserved the richness of the King James version. His New Testament, too, is most suggestive to the Bible student. The students of Union will have the benefit of contact with a virile personality and a man of true Christian culture.

A book that makes the Prophets Amos, Hosea, Isaiah and Micah living great men with a great message is Dr. William Piereson Merrill's volume entitled *Prophets of the Dawn*. Dr. Merrill has a gift for selecting the vital points in both man and message, and in applying the truths of the eighth century B. C. to the twentieth century A. D. He has an incisive style that holds, and an interpretative quality that stimulates. (Revell; \$1.50.)

Tarbell's Teachers' Guide for 1928 maintains the reputation of its twenty-

three predecessors for the fullness and aptness of its illustrations and the excellence of its quotations. Its explanations and topic treatments are uniformly helpful. The packed volume is in the best sense what its name implies, a teacher's guide. (Revell; \$1.90.)

The Annual of the Northern Baptist Convention for 1927, an octavo volume of 585 pages, contains the Minutes of the Conventions, the Reports of the missionary and other organizations cooperating with the Convention, and all the incidental information involved. It is a document valuable for reference, and for more attention from the average Baptist than it is likely to get. Published for the Convention by the American Baptist Publication Society. It will have a goodly circulation this year, because it goes as a part of the registration to all who enrolled as delegates and visitors.

We commend to all who are interested in personal forms of Christian work the little volume entitled *The Lost Secret Recovered*, by Rev. L. L. Henson, D.D. He treats of personal evangelism in a winning and suggestive way, and in a spirit that illustrates an essential in the process which he advocates. The field it takes one into is a wide one, and its appeal is strong to the disciple of the Master who would follow Him. Dr. Henson is a pastor who was formerly widely known among the Northern Baptists. (John C. Winston Co.; \$1.)

Christ's Mould of Prayer, by Dr. James A. Francis, is an inspiring devotional study of the model Prayer, which Dr. Floyd Tomkins in his Foreword says "must ever stand, not only as a type for our prayers to follow, but as the very 'prayer of prayers' itself." Dr. Francis makes the reader feel the unique scope and significance of this prayer, which he describes as "the most comprehensive piece of literature in the language of earth." It is well to have disclosed, as is here done, and impressed, the deeper meanings of that which by constant repetition often fails to receive its due thought. (John C. Winston Co., Philadelphia; \$1.)

The Foreign Missions Conference of North America issues the Report of its Thirty-fourth Annual Meeting, 1927, edited by Fennell P. Turner. This is a volume of value to those who would keep

informed regarding the progress of foreign missions. It contains addresses on "Our Cooperative Missionary Enterprises," "Prayer for Missions," "Spiritual Resources and Growing Responsibilities," "A Pastor's Observations in India," "The Evangelical Movement in Latin America," "Present-day Mission Problems in Africa, in China, and in Mohammedan Lands," and "Schools for American Children in Other Lands." The proceedings of the Conference are suggestive. The report of the special committee on "Policy and Program," with the discussion thereon, is of particular interest. The volume is published by the Conference, 419 Fourth Avenue, at \$1.25. It should be in the missionary library.

The Life of a Hindu Woman, by Rev. Libbie Cilley Griffin, is the story of what the women of India have to undergo under a system so foreign to us that it is difficult to understand it, told by an American woman of education and talent who for eighteen years devoted herself to their enlightenment and uplifting through the power of the gospel of Christ. A woman who has read it says it gave her the truest idea she has received from any source of the life of the Hindu women, and disclosed the need of the missionary effort in a way to appeal for aid. In connection with this story, which was given by Mrs. Griffin many times in addresses, her husband, Rev. Z. F. Griffin, has written a sketch of her life, completing the little volume. Mrs. Griffin was a woman of unusual gifts and character, and this narrative and memorial tribute merit a wide reading. Missionary circles may gain inspiration and new vision from coming into contact with such a personality. Whether in the Bengal-Orissa mission field or in this country she was ever engaged in her Master's service with mind and heart. Mr. Griffin publishes the book at \$1, and the proceeds will be given to the library funds of Keuka College, in which they both have been deeply interested. Orders may be sent to the Literature Department, Board of Missionary Cooperation, 276 Fifth Ave., New York.

The Flag That Flies Highest of All. A story of the Christian flag, with a dramatization, by Margaret M. Clemons, is a very effective story for the juniors. It may be used as a reading in missionary programs, or as a dramatization, which is provided as a supplement to the text. The author's idea has been cleverly carried out, and she has provided both entertainment and profitable thought, in a form to attract the boys and girls. We commend it to the Children's World Crusaders (Judson Press; \$0.50.)

A Missionary Doctor on Tour

BY REV. G. G. CROZIER, M.D.

Recently Mrs. Crozier and I spent 111 days continuously on a missionary tour in Assam, sleeping in 86 villages. In another field we visited 22 villages in 36 days. While on such tours one has as much time and opportunity to preach and to teach the Bible as strength and time permit; opportunity is limited only by these things, except that harvest and a few local conditions sometimes keep the people away. But aside from drenching rain, or a river-boat capsizing, or falling from a horse, or personal sickness, or nature's call to a few hours of sleep, or a letter from a relative or a friend you had begun to think had quite forgotten you, or perhaps a tiger to shoot or an elephant to drive away, or a pack of monkeys in the cornfield, or a school to inspect, or a couple to marry, or a church difficulty to investigate and settle, or a lot of candidates to baptize—aside from these and a few other things you may teach, preach, heal, as the Lord has directed; and you will find that the sun rises too early and the people leave too late at night.

A village is a collection of from two to a thousand houses huddled together; in the hill tribes they are usually on the tops or high up on the sides of hills. The houses are made with some degree of skill and care, and are usually constructed of round or flattened timber, bamboo and grass, or

bamboo and rattan leaves. Sawed lumber is unknown in most of the villages. Some tribes use the earth for floor and some use bamboo. The houses with earth floor are carpeted by the years and years of accumulated dirt. Pigs often share the same room with the people. The bamboo floors are often fairly clean and are usually not so old. The roofs are festooned with cobwebs, dust and smoke, and strings of egg-shells. In the houses of the leaders numerous skulls of various animals decorate the walls and posts. The front end of the house of the village chief is sometimes nearly covered with skulls of many kinds of animals, human skulls not being allowed any longer in governed areas. Cattle, pigs, chickens, dogs and flies have the freedom of the village day and night and are the sanitary agents, together with the sun, and rain—and there may be no rain for several months. Bathing seems to be unknown in many villages. In the midst of all this the people are very human and listen eagerly to the Gospel if it is presented on their level of intelligence, knowledge and experience.

The religio-medical situation matches the unsanitary—it is very real. Sickness and calamity, the people think, result from offenses against evil spirits, and these must be propitiated. Often

people have told me that they have sacrificed all they could to all the demons they knew and it has done no good. In every village, at all times, wherever the missionary goes he sees people needing medical and surgical help in great variety. If one were to heal as did Peter at the gate and on many other occasions, he would have throngs to heal, and throngs would think to worship him, and if he kept the devil from spoiling it all with imitations and pride, the heart of the people could be quickly turned to the living Christ. The writer has had the privilege of bringing physical comfort to many thousands. The heart is often responsive to the word of love and the word of life when pain has been removed. He has had the privilege of baptizing nine lepers during the last eight months, and of discharging 23 during the last seven months as probably cured, and others have come to take their places. Some horribly mutilated wrecks of humanity have received the joy of heaven, and many that would have become wrecks are sent home happy.

The picture below, sent us some years ago, shows the nature of the jungle.

MISSIONS

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July *Missions* is worth the price for a year. I cannot understand how any loyal Baptist can get along without *Missions*.—Mrs. T. L. Palmer, So. Otsego, N. Y.

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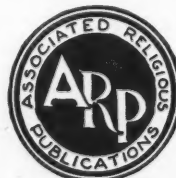
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Secretary CHARLES L. WHITE

THE AMERICAN BAPTIST HOME MISSION SOCIETY
23 East 26th Street
New York City

camp fire might be seen. There he fasted and prayed to the sun for a vision that would help his "children." He went through the agonies of the sun dance. In this a buffalo head is placed on a pole and each worshiper fastens himself to the pole by attaching a strong cord to thongs placed under two strips of flesh cut on the breast. He then pulls himself backward, circling the pole until the flesh gives way. His arms, too, bore many scars of offerings cut for the sun. In sorrow for his dead ones he lashed his arms and legs, and even his head. He built a lonely booth on the hillside where he stayed for ninety days sorrowing his loss, eating and drinking sparingly of what was brought—and wailing, "I shall never, never see him again."

Then one day, all this was changed. He learned about the God who does not require such torture, and who in love provides a home where those who follow Him may meet again. Out of the darkness of utter hopelessness and despair, into the joy and blessing of this Great Father, Shot-in-the-Hand stepped, and became with countless others a son of God.

In this, too, he has been a great chief. He has prayed constantly for his children, and has sought to lead them to God. Even the little children loved and honored him. He rode eight miles to service, even at his age, close to or past 100, and we all felt the benediction of his marvelous prayers.

Ruth Long

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The Faith of the Outcaste

BY F. P. MANLEY

In Kaluvoya, while we were on tour, an unprecedented incident occurred. We planned the usual Sunday services with the local Christians. In our public preaching on Saturday we announced these meetings to be at some little distance from the center of the towns. To our surprise, a large number of town people came, including several government officials. We never before saw caste people purposefully attend Christian meetings. This instance is a portent the more impressive in that it was repeated within a few days in Edagali. To this service came the village magistrate and a large number of his immediate associates. In the same week, the magistrate of Edagali came to Nellore and spent a night in our house and ate our food—new things in our experience.

Another exceptional incident occurred one night in a street meeting. After preaching for a little while, we started a Christian hymn on the gramophone, to hold the crowd. But there came a protest and a call for more preaching. Audiences no longer gather out of idle curiosity or to be amused, but because there is a deep desire in the hearts of the people to know the religion of Jesus. Recently a group of caste people sent for one of our evangelists. He is from the bottom of the social scale. They are at the top

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WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

But they kept him with them and required him to come a second time to tell them of Christ. To another of our men they said, "We care nothing for your birth and ancestry, but only for your character and message." These are new thoughts for the people of India, who closed their hearts against the gospel when it became the faith of outcasts. They indicate a rising tide of interest which must soon break all bonds.

One Sunday three caste people, two men and a woman who came to the morning meeting, came again in the afternoon when the communion service was held. One man was of the Kamsali caste. He remained fasting through the noon hour. We asked him to share a cup of tea and some bread and butter which one of the Christians was serving. The invitation was given as a courtesy with no idea that it would be accepted, for such people will not break the rules of ceremonial cleanness in matters of food. But he accepted and partook with us! To him the touch of a Christian is no longer defiling.

[He and another stayed until long after dark. We sat in the starlight talking of heroic deeds of faith in other times and places. That night we were to eat and preach in the hamlet of the outcaste leather workers. One of these men followed us even there, waited while we ate, and remained to the very end of the meeting. The next morning these two caste men and the woman came and stood by while we packed our baggage for departure. The woman, referred to as Reddisani, an expression of great respect, is of middle age, and has the dignified bearing of long-acknowledged superiority. In her eyes there was an inexpressible longing and sorrow. Why had she and these two men, representing three different sections of caste Hinduism, come to us in this way? It is a portent. Hitherto Christianity in India has been practically limited to the outcasts, comprising about one-sixth of the Hindu population. The manifestation of Life through the word among these oppressed and unfortunate people is now challenging the attention of all classes. Caste prejudices to the contrary notwithstanding, the other five-sixths of the population are definitely turning toward Christ.

The caste system may be likened to a tree. The roots, deep in the soil of India, have been watered with refreshing streams. The new life is mounting to the topmost branches. It will soon break forth in such flower and fruit as will make the nations wonder and praise God. It is with this hope that the missionaries labor joyously on.

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